

FOREWORD

We have great pleasure in placing before Sanskrit scholars and students the Introduction, Sanskrit Text, English Translation and Notes of R̥gveda Maṇḍala VII by Prof. H. D. Velankar and we are confident that this work will not only be found useful but even indispensable to all scholars and students of Vedic literature and allied subjects.

For more than four decades, Prof. H. D. Velankar has given devoted attention to Sanskrit and Prakrit Research in general and Vedic Studies and Research in particular. A distinguished and successful professor of Sanskrit for 46 years, he has been the Joint-Director and Head of the Post-graduate Department of the Bharatiya Vidya Bhavan for the last ten years. His profound scholarship has received recognition from the President of India who has awarded him the Certificate of Honour in Sanskrit. He has guided the maximum number of students for Ph.D. in Sanskrit for the University of Bombay where he has been the first and the most veteran guide for Post-graduate Research in Sanskrit for more than a quarter of a century, and so far, 22 students have taken their Doctor's Degree under his guidance. As a matter of fact, the maximum permissible quota for admission of Ph.D. students has always been full with him and many have had to remain on a waiting list for being admitted till a vacancy arose. Vast and varied have been the scholarly studies and research work to his credit.

Certain Maṇḍala of R̥gveda are invariably prescribed for the M. A. Sanskrit course and Maṇḍala VII has figured there very prominently. Prof. H. D. Velankar has already published the annotated translation of the Hymns to Indra and Agni from the major part of R̥gveda and has planned an annotated translation of the entire R̥gveda. This publication of Maṇḍala VII is the first instalment in fulfilment of that plan. The work embodies the results of a life-time of study and throws a fresh and new light on the subject. It is not only useful to M. A. and advanced students but is a model for Vedic

scholars to follow. There is a scholarly introduction in the beginning and a select glossary at the end.

We are thankful to the Central Government for the generous grant it has given towards meeting the cost of publication to the extent of about fifty per cent.

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PREFACE

I first published my annotated translation of the Hymns to Indra in R̥gveda Maṇḍala III in the *Journal of the University of Bombay*, May, 1935. This was a fresh attempt at a newer interpretation of the R̥gvedic hymns; I chose only a small portion and decided to translate the hymns addressed to Indra to start with. I went on in spite of my insufficient equipment which naturally led to the commission of a few blunders, and by the end of 1954, had finished all hymns to Indra in Maṇḍalas I-VIII and X. Owing to the strong urge from within and the kind sympathy and encouragement which I received from appreciative scholars like Professor L. Renou, I then proceeded to handle the hymns to Agni in a similar manner. I however started with Maṇḍala 6th and by the end of 1959 I finished Agni hymns in Maṇḍalas VI-VIII and X. I then took up those in Maṇḍala I and published the translation of those found in the first 60 hymns, in the *Journal of the University of Bombay*, September, 1960. I shall continue to publish the remaining hymns to Agni in Maṇḍalas I-V, in a similar manner.

In the meanwhile I was much emboldened by the rich experience which I got in thus translating, committing errors owing to an insufficient appraisal of an all-round data, realising them and storing the resulting wisdom thus obtained for future use. And now in the manner of a dwarf aspiring for a fruit which can be reached only by a tall man, I have planned a similar annotated translation of the R̥gveda, Maṇḍala by Maṇḍala. I have, however, selected the seventh Maṇḍala for publication at the start, since I have taught it to our M. A. students more than once. The Bharatiya Vidya Bhavan undertook to publish it and the Central Government very generously has offered material help by meeting the cost of publication to the extent of about fifty per cent. I feel extremely grateful to both.

The main source of help in my annotated translation is of course the great Bhāṣya of Sāyaṇācārya, together with the wonderfully brilliant and thought-provoking Notes on the whole of the R̥gveda by

Oldenberg, and the more recent briefly annotated complete translation of the R̥gvedic hymns in German by Geldner published in three volumes in the Harvard Oriental Series in 1951. I may have attempted an improvement here and there; but the correctness or otherwise of it is to be judged by competent readers.

The translation and notes are intended to help advanced University students in their R̥gvedic studies. I have made references to similar passages in the R̥gveda to enable them to master the R̥gvedic idiom and usage and also to enable them to judge for themselves the *correctness of the interpretations offered on a given passage*. I have added a Select Glossary at the end and in the Introduction discussed only such topics as are not generally and prominently treated by others.

I am particularly thankful to my young pupil Prof. S. A. Upadhyaya for the meticulous care which he has taken in reading the press-copy, correcting the proofs any number of times, preparing the exhaustive Index and suggesting improvements even in the translations and notes, particularly from the point of uniformity. I need not specially recommend the work of the press as it stands on its own merit; I must, however, thank my friend Shri S. B. Damle of the Mouj Printing Bureau, for the patience and care with which he made my proof-reading comparatively an easy job.

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INTRODUCTION

I propose to discuss here a few important topics connected with the hymns in the VIIth Maṇḍala. The discussion is mainly based upon quotations from this Maṇḍala, but supported now and then by those from the other Maṇḍalas.

1. VASIṢṬHA AND VARUṆA

(Vedic Concept of Bhakti)

Vasiṣṭha is considered as a semi-divine being born of divine parents (Mitrā-Varuṇā and Urvaśī), who has come down to stay with men for helping them in Vedic worship and sacrifice. Yet in nos. 86, 88 and 89 Vasiṣṭha does not show such a consciousness while referring to or addressing Varuṇa, though it is a fact that Varuṇa figures prominently in this Maṇḍala whether independently or in the company of Mitra or Indra as a dual divinity. These three hymns in particular disclose a feeling of great respect on the part of the poet, mingled with a kind of fear arising from the idea that the god was austere, ordinarily unfor-giving, not very communicative, unapproachable on the strength of mere love, though open to argument. It is not the consciousness of any particular faults committed by him which pains the poet,—he is merely putting forth the possibilities of the several causes of a transgression,—but it is the fact that it was not possible for him to determine the precise nature of the fault which had caused such an evidently great displeasure. As lay within his own intellectual powers he tried to recall any such transgression (86.2) and also consulted others who were expected to be wiser in that respect, but apparently without any success; no one was able to tell him anything that would throw any additional light on the matter beyond what he himself knew only too well, namely, that the god was greatly displeased with him (86.3). Under the circumstances he could do nothing but to appeal to the god himself to disclose to him the cause of his displeasure, i. e. the particular act of transgression on his part which had given rise to it. The purpose of such an inquiry whether among the more experienced comrades or with the god himself was clear; it was to make amends for the unknowingly committed faults, either by him or even by his ancestors (here the

word *pítrya* suggests his human associations, rather than his divine origin), and to establish once more cordial relations between himself and the god. These relations are described as *sakhya* i. e. 'comradeship' at 88.5, (cf. also the word *sákhāyam* at 86.4), which had enabled Vasiṣṭha to be freely moving in the company of the god. Vasiṣṭha describes himself as a *sákhā* and a *nitya* and *priyá āpi* of the god at 88.6 and desires to re-establish those ideal relations which really ought to exist between the god and his worshipper. In the case of Varuṇa, however, such relations were regarded as rather difficult to maintain owing to the basic concept about the nature of that god, namely, that he was *dhytá-vrata* or an uncompromising upholder of his laws, whose self-assigned duty was to keep a constant watch over the good and bad deeds of men, punishing the latter with an unflinching precision. As regards rewarding the good deeds, Varuṇa was surely expected to do it, but the most important thing that a worshipper was concerned about is his *mṛdiká* or forgiveness. Without this neither he nor any other god, not even the most liberal Indra, would send his gifts to a worshipper. Thus in an Indra Sūkta the poet requests Indra to favour his party, particularly when his rivals were clearing themselves of their faults, (and thus making a bid for the favour of the gods), and significantly prays that the mighty Varuṇa should destroy whatever *ánṛta* he may have noticed in him and his followers (28.5). On the other hand, the ideas of the Vedic poets about Indra are much different. It was supposed that his attention was directed more towards the gifts brought and the sacrificial services rendered to him, than to the faults or transgressions of the worshipper. It is this essential conceptual difference between the natures of the two gods that accounts for the difference in the attitude of the worshipper towards them. One is austere, unable to brook any faults, usually unyielding and uncompromising in his attitude towards an offender, while the other is easy to be pleased, very free with his worshipper who takes all sorts of liberties with him (cf. 32.20), not so much inclined to look to the faults of his worshipper as to the earnestness of his services and his sacrificial gifts, *Soma* in particular. He is hardly ever imagined as angry and even this occasional anger is of the type of a *praṇaya-kopa* as seen from 20.7, where the poet is arguing on the basis of friendship and affection. He is conceived as a great fighter, an unconquered conqueror, who would do anything to secure whatever worldly pleasures his worshipper may desire either independently or from his enemies and rivals. His *dras*, *úti*, *sárman*, *sámsa*, *sumná*, *sumati*, as also his *yújya*, *āpya* and *sakhya* are always in demand, but hardly ever his *mṛdiká*, even though like some other gods he is called *sumṛdiká* at 1.139.6; 6.47.12 = 10.131.6.

He is repeatedly called a *sákhā*, a *yūj* and is regarded as superior even to a *pitā* (32.19). A Kaṇva poet (8.1.6) describes him as superior to a father and to a brother who does not feed, finally concluding that to him Indra looked like his own mother in respect of magnanimity and liberality. In short Varuṇa is conceived as a stern Father and Indra as an indulgent Mother.

The penitent attitude reflected in the hymns 86 and 88 is often regarded as a feeling of devotion of the worshipper towards the god and is further supposed to be the best representative of Vedic idea about Bhakti. This, I believe, is not correct; firstly because the speaker in these hymns cannot be rightly considered as penitent, since he cannot recount to himself any act of transgression on his part, nor could he know of any such act from others. He only infers that he must have done something wrong, as otherwise the god's wrath was inexplicable. His attempt to explain his transgression, if any, as due to other causes than his own free will,—and particularly his argument about the involvement of the elder person, here Varuṇa himself, in the guilt of his junior (86.6), clearly suggests that the speaker is more anxious to regain the lost favour of the god than to give vent to his repentance; and this is perfectly natural. For when a person is not definitely aware of any particular transgression on his part, what can he be penitent about? We must therefore conclude that the feelings expressed in these two hymns are not of repentance, but of bewilderment, of utter helplessness, before a mighty power. Secondly, this state of mind reflected here in these hymns is not desired to be maintained by the worshipper; he wants to be free from it as early as he could by any means whatsoever and this certainly can never be true of Bhakti. A Bhakta desires to enjoy perpetually the state of mind characterised by a mood of Bhakti. Here, on the other hand, the speaker remembers the old auspicious days when he enjoyed the *sakhyá* of the god, which he thought was the ideal form of a relationship between the god and his worshipper, and pathetically asks how and when the same could be re-established. It is the god's *āpya*, his *sakhyá*, his *priyatvá* that the worshipper craves for (88.6); the god's *mṛḍiká* (mercy) is solicited only as a means of restoring the god's normal attitude which would ultimately lead to the much coveted *sakhyá* and *āpya* of his. This is quite as it should be; for according to our ideas of Bhakti, which is defined as *parā anurakti* in Śaṅḍilya's Bhakti Sūtra, and which therefore must be the highest i. e. unmixed love for god, love which is not conscious of the dizzy heights of the god's greatness on the one hand and of the many shortcomings of the worshipper on the other.

sakhyā, which is so commonly used to convey the relationship between the worshipper and the god in the R̥gvedic hymns is possible only on such an assumption. Yet even when a worshipper was anxious to establish such a relationship towards Varuṇa, he was hardly ever able to do so owing to his conception of that god's nature as said above. With Vasiṣṭha it was different; he claimed a descent from Mitrā-Varuṇā and was therefore entitled to a *sakhyā* of Varuṇa much more than an ordinary worshipper. But even for him Varuṇa must be approached with awe for forgiveness and mercy in respect of faults that may have been committed by him whether he himself was aware of them or not. Varuṇa has essentially the aloofness and dryness of a father and a feeling of awe seems to be always ruling in the mind of the worshipper whenever he refers to that god. There is hardly any hymn addressed to him which does not disclose a feeling of fear about the god and contain a request not to be displeased with the poet. These hymns invariably suggest the attitude of a servant who is very careful to avoid the displeasure of his master, but is never sure about it, since he knows that his master was likely to find a transgression where it was least suspected.

It is thus not correct to assume that the attitude reflected in the hymns addressed to Varuṇa is a true representative of Bhakti of our concept, and if early origins of it are to be traced to any R̥gvedic hymns, it must be to those addressed to Indra and not to Varuṇa.

2. RTA AND SATYA

The compound word *satyāṇṛte* occurring at 7.49.3 is interesting. Ordinarily we should expect either *ṛtāṇṛte* or *satyāsatye*; but here probably because of the use of the word *avapāśyan* ('observing, keeping a watch over') this unexpected compound seems to have been employed. Generally watch is kept over things that are actually taking place or have already done so, even though the gods can, if they choose to, know the intentions or feelings of men as seen from 7.61.1d. It thus follows that what is *satyā* and what is *āṇṛta* are capable of being watched, but probably not *asatyā*. This raises the question of a distinction between *ṛtā* and *satyā* as intended by the Vedic poets.

Broadly speaking, the word *ṛtā* is a noun, while *satyā* is an adjective. *ṛtā* principally denotes the eternal principle which is without a beginning; it precedes the gods themselves who are its keepers and protectors. Its opposite is *āṇṛta* which, however, is used as an adjective of *vācas* (at 7.104.8), and of *vārpas* (at 10.100.7), in both the cases

meaning 'false, untrue, what does not accord with an existing fact or entity'. At 4.5.5 wicked men are called *anṛtā'h asatyā'h* (evidently, speakers of *ánṛta* and *asatyā* words) and are said to have created for themselves a deep horrible place (of punishment). On the other hand, at 8.62.12 Indra is described as *satyám* and *ná ánṛtam* 'undeniable, ineffaceable' and 'not false, not merely apparent'. Here too the two words *satyā* and *ánṛta* are co-ordinated, as in the compound *satyānṛté*, but are used as adjectives. It is however sometimes found that the word *ṛtá* is used as an adjective and that both the words *satyā* and *ánṛta* have been used to signify concrete ideas namely 'truth' and 'falsehood'. Thus at 1.105.5c; 1.139.2bc and 1.152.1c, 3d as also at 7.61.5c the word *ánṛta* may have been employed as a noun meaning 'falsehood'. The same may be said about the word *satyā* meaning 'truth' in the following passages :— 1.105.12; 7.35.2 and 12; 8.57.2; 8.69.4; 9.73.1; 9.113.2; 10.85.1; 10.87.12; 10.170.2 and 10.190.1.

Ṛta as said above signifies 'what has gone on for ever, what has existed without beginning (from *ṛ* 'to go') and so stands at the basis of the universe. It corresponds to the Upaniṣadic *brahman* and it is very likely that this latter i. e. *brahman*, must have originally been conceived as a supplement to the former i. e. *ṛtá*. It is probable that *ṛtá* expressed its beginninglessness and unchanging nature, while *brahman* conveyed its all-pervading greatness. In the Rgvedic hymns this dual concept is often conveyed by the words *ṛtám bṛhát* (1.75.5; 1.151.4; 5.66.5; 5.68.1; 8.25.4; 9.56.1; 9.66.24; 9.107.15 and 9.108.8), once even by *ṛtám mahát* (10.66.4). In course of time *brahman* supplanted *ṛtám bṛhát* since 'all-pervasiveness' is inclusive of 'beginninglessness'. It is in this capacity that at some places gods have been identified with *ṛtá* (e. g. 1.75.5; 9.56.1; 9.108.8 and 10.66.4). A sacrifice is often referred to as *ṛtá* itself, since it is regarded as the most important representative and a chief symbol of *ṛtá*. A righteous path or a pious thought is for this same reason called *ṛtásya pánthā* (8.12.3) or *ṛtásya dhītí* (9.76.4). Sometimes, however, the word *ṛtá* is used as an adjective of a deity like Agni (8.60.5), Indra (9.17.8; cf. v. 2), Mitra and Varuṇa (1.137.2), Soma (9.62.30), Maruts (4.3.8), or even of a pious man (1.153.3). Here the poet's intention is either to identify the deity with *ṛtá*, or *ṛtá* may have been used in the secondary sense of *ṛtávan*. In compound words, however, *ṛtá* generally retains its nature as a noun. In its secondary application it sometimes also conveys the idea of 'truth', 'an existing fact' etc., as against *ánṛta* 'falsehood, a non-entity'. Thus we get *ṛtám avocam* (1.185.10), *tád ṛtám vadāmi* (10.34.12), *tád ṛtám prá bravīmi* (10.79.4), *ṛtám vādan* (9.113.4) and *ṛtá' vādantaḥ* (1.161.9).

We also get *ṛtavākā* 'a truthful speech' at 9.113.2. All this would show that *ṛtá*, whether primarily or secondarily, conveys an idea about something which is already in existence, even when it is associated with the roots like *vac* or *brū*. It is remarkable that it is never associated with a root which signifies 'creating, producing' or 'becoming i. e. coming into existence'.

In contrast with this the word *satyá* is, as a general rule, used as an adjective; it conveys something which is unchangeable, unalterable by any one, after being said, intended or done by some one. *satyá* does not convey a mere affirmation of an existing fact as *ṛtá* does when it is associated with roots like *brū* and *vac*, but a positive defence of what has been done or said, with a suggestion that it will be so even if somebody thought that it could be altered, undone or falsified. The formation of the word from *sat* 'what exists or has come to exist' and the affix *ya*, suggests that it conveys a thing which has come to stay, which has been brought into existence, i. e. is made to belong to the existent (*sat*). Thus when Indra is said to be *satyá* (2.12.15; 2.15.1; 2.22.1-3; 4.16.1; 8.62.12), what is meant is that whatever Indra does, or says he will do, is bound to be unalterable, ineffacable by any one else. This same is true of the other gods, namely, Maruts (6.50.2), the Adityas (5.67.4), Indu (2.22.1-3), Agni (1.1.5), Soma (4.31.2; 9.92.6), Uṣas and the gods (7.75.7; 8.57.2). They are *satyá* not because they are really existing, but because what they say or think or do is unalterable, reliable, being brought into existence by them. In the case of human beings the adjective conveys the absolute reliability of their word. Thus *satyā'h jaritā'rah* (1.180.7) are those who carry out what they state as a rule; so is the *satyó rā'jā* (9.92.6); elsewhere the kings are called *satyám kṛtvānā'h* (10.109.6). Similarly *pūrvyā'h nārah* are described as *satyavā'cah* (3.54.4); they are *satyéna mānasā dī'dhyānā'h* (7.90.5) or *iyānā'h* (10.67.8), i. e. approaching the gods or meditating upon a sacrificial rite with an unchanging mind. *satyá-mantrā'h*, however, used of them at 7.76.4 and of the Ṛbhus at 1.20.4, has a slightly different sense; *mántra* in the case of the sages is 'a prayer', but in the case of the deities like the Ṛbhus, it is 'intention, design'. So the sages are *satyámantra* because their *mántra*, i. e. prayer is fruitful, effective, since the object of their prayer is sure to be brought into existence by the gods. The Ṛbhus, on the other hand, are *satyámantra*, because their designs or intentions are fruitful, since the designed or intended thing is sure to be brought into existence by them. It is in this secondary sense of the word *satyá*, namely 'reliable, successful' etc., that at 10.55.6c the poet says about Indra *yát cil'ēta satyám*

it *tāt nā mógham* 'whatever he knows is fruitful and not fruitless or ineffective'. *mógham* is also used adverbially in the sense of 'ineffectively, undemonstrably' at 7.104.14b and 15d.

Very often the adjective *satyá* is employed together with another one about which it affirms absolute reliability. Thus Indra is *satyáh avitā* (8.2.36), *satyáh isānakṛt* (8.90.2), *satyáh dātā* (8.46.2), *satyáh samrāt* (4.21.10), *satyáh sahodāh* (1.174.1), and *satyáh somapāh* (1.29.1; 6.45.10), which means that he is a 'completely reliable defender, ruler, giver, sovereign ruler, strength-giver and Soma-drinker etc.' His *kāraṇāni* are *satyá* (2.15.1; cf. also 4.22.6; 10.22.13), his *manyú* is *satyá* (4.17.10), the *rayi* which he gives is *satyá* (10.47.4), his *mahimā* or *mahitvá* is *satyá* (3.32.9; 8.3.4; 8.59.5), because these cannot be made non-existing by his enemies, after being brought into existence by him. In the same way Dadhikrā is *satyáh draváh* 'an unfailing runner' (4.40.2); Soma is *satyáh adhvaráh* and *satyó mādānām* 'an unfailing offering and stimulant' (4.31.2; 9.7.3; 10.36.13); he is also *satyákarman* and *satyāmanman* 'whose acts and thoughts are reliable since their objects are sure to be brought into existence by him' (9.113.4; 9.97.48); Brahmanas Pati is *satyáh ṛṇayāh* 'a reliable attacker of defects' (2.23.11); his *manyú* is *satyá* (2.24.14); what he does is *satyá* (5.45.7); Agni is *satyó yájvan* (3.14.1), *satyó dātā* (5.23.2), *satyó gīrvāhas* (1.127.8), a *satyayāj hótā* (4.3.1; 6.16.46) and *satyavāg dūtāh* (7.2.3) i. e. reliable worshipping priest, giver, messenger and employer of a hymn as his team. His *āpāmsi*, *māntrāh* and *jānimāni* are *satyā* (1.67.5; 4.1.7; 1.70.8). Savitā is *satyāsavaḥ* 'whose impulsion is unfailing' (5.82.7) and *satyādharmā* 'whose ordinances are unfailing' (10.34.8); Maruts are *satyāsāvasaḥ* 'whose strength is unfailing' (1.86.8.9) and *sātyaśrutaḥ kāvayaḥ* 'poets whose attentive listening to the prayer is unfailing' (5.57.8; 6.49.6); their Gaṇa is *satyáh ṛṇayāvā* 'an unfailing attacker of defects' (1.87.4) and their *mahimā* is *satyá* 'reliable' (1.167.7); the *Pitaraḥ* are *satyūsaḥ havīrdaḥ* (10.15.10).

The adjective *satyá* is also prefixed to many nouns to form Karmadhāraya or Bahuvrīhi compounds, which are then employed as the adjectives of deities. Thus in addition to those that are mentioned above, we have *satyāmadvan* 'who rejoices unfailingly' (Indra; 8.2.37); *satyām-ugra* 'unfailingly fierce' (Soma; 9.113.5); *satyā-rādhās* 'of unfailing bounty' (Indra and others; 1.101.8; 5.40.7); *satyāśuṣma* 'of unfailing strength' (Indra, Soma and others; 3.30.21; 9.97.46; 1.59.4); *satyāsatvan* 'unfailing warrior' (Indra; 6.31.5). Similarly it is said that whatever the gods do or say is or would be *satyá* (Agni; 1.1.6; 1.93.3; Bṛhaspati; 5.45.7), because the object of their act or statement is

sure to be brought into existence by them. The poets variously request or affirm that their *āśīṣaḥ* (7.17.5; 8.44.23), *ukthā'ni* (6.67.10), *ūpastuti* (7.83.7), *kā'ma* (10.116.8), *devāhūti* (6.65.5; 10.63.11), *dyumnāhūti* (1.129.7), *purōhiti* (7.83.4), *mānasaḥ ā'kūti* (10.128.4), *māntra* (1.152.2), *yād ūpa bruvé vām* (1.185.11), *viśvam* (3.30.6), *viśvāni* (5.45.7), and *stōma* (8.100.3) should become or have become or are *satyā*, since the objects of all these are required to be, or have been brought into existence by the deity. Similarly at 4.1.18 a poet requests : *mītra dhiyē varuṇa satyām astu* 'O Mitra, O Varuṇa, may (whatever is assigned) to my prayer be effective'. This is another way of saying that his *dhi* should be *satyā*.

At 7.60.1 *Sūrya* is requested to make a *satyā* declaration i.e. a declaration which will be effective by being accepted by the gods. about the innocence of the worshipper. That this declaration was about the guiltlessness of the worshipper would be evident from a similar request to *Agni* at 7.93.7. The *satyā-ukti* mentioned at 10.37.2 is evidently an effective recommendation of the same type by *Sūrya* to the gods. That the speaking of *satyā* was regarded as proved only on seeing the doing of what was said or promised becomes evident by the characteristic statement of the poet about the *Ṛbhus* at 4.33.6 : *satyām ūcur nāra evā' hī cakrūḥ* 'they spoke out *satyā* because thus, i.e. as they promised, indeed did they execute'. Again at 9.113.4 *Soma* is addressed as *ṛtām vādan ṛta-dyumna satyām vādant satyakarman/indrāya indo pāri srava* 'Flow you for *Indra*, O god whose glory is due to *ṛtā* as you speak *ṛtā*, whose acts are *satyā* as you speak *satyā*'. Further at 5.67.4 a suggestion seems to be made that the *Adityas* became *satyā* because they were *ṛtaspr'śaḥ* and *ṛtasā'paḥ*; in the same context we should also note that *Uṣas* is called *ṛtājāta-satya* i.e. *satyā* because born in *ṛtā* at 4.51.7. The request to *Rodasi* at 3.54.3 that their *ṛtā* should be *satyā* is not very clear; yet it shows how *ṛtā* is an existing thing that is desired to become *satyā*, which thus is a thing that is to be brought into existence. *ṛtavākā* and *satyā* are also co-ordinated at 9.113.2 and the *R̥gvedic* poets appear to mean that the followers of *ṛtā*, whether gods or men, are sure to be, or are expected to be, the followers of *satyā*, i.e. what they intend or speak shall be carried out by them.

In the following passages *satyām* is used as a predicative adjective affirming the undeniable, ineffaceable nature of certain things about a deity. Thus we have : 1. *satyām addhā' nākir anyās tvā'vān* (1.52.13); 2. *satyām tād indro daśābhīr dāśagvāiḥ sū'ryam viveda tāmasi kṣiyāntam* (3.39.5); 3. *satyām it tāt nā tvā'vān anyo asti indra* (6.30.4); 4. *satyām itthā' vr'ṣā id asi* (8.33.10); 5. *satyām tāt tvā'vān yādau vīdāno ahnavāy-*

yām vi ānaṣ (8.45.27); 6. *satyām id vā' u aśvinā yuvā'm āhur mayobhūvā'* (5.73.9); 7. *satyām tād indrāvaruṇā kṛśāsya vām mādhiya ūrmīm duhate saptā vā'ñiḥ* (8.59.3); 8. *satyām tveṣā' rudrīyāsaḥ mīham kṛṇvanti avātā'm* (1.38.7). In all these passages the poet is anxious to say that a certain position or name which the deity has acquired owing to his qualities is unalterable, ineffaceable. In a similar manner the poet affirms absolute reliability of his statement at 10.117.6 in the following words : *mógham ánnam vindate ápracetāḥ satyām bravimī vadhá it só tāsya*. The poet means that his statement is incontestable, because what he says is bound to happen. In the following two passages a similar construction must be adopted in view of the above mentioned eight passages where certain things about a deity are affirmed to be *satyá*, with or without the use of the word *tát* referring to these things. Thus at 8.74.15 a poet remarks *satyām it tvā mahenadi paruṣṇi áva dediśam/némāpo aśvadd'taraḥ śávisṭhād asti mártyaḥ* 'Undeniable is that, O great River, which I said to you, O Paruṣṇi; there is no mortal who is a greater giver of horses than this mightiest (king i. e. Śrutarvan), O Waters'. Another poet says at 8.100.3 : *prá sú stómam bharata vājayántaḥ indrāya satyām yádi satyām asti* 'Bring forth well your effective Stoma to Indra, thus adding to his strength, if it is undeniable that Indra exists'.

Thus, in short, *satyá*, in general, refers to something which is *puruṣa-tantra*, while *ṛta* refers to things which are *vastu-tantra*. This being so, a man's or a deity's being *satyá* can be judged only by the results and cannot be ordinarily affirmed beforehand, except where there exists a strong evidence in the past sufficient to justify an inference about the future. *ā'sataḥ vaktā'* mentioned at 7.104.8 (cf. also *ā'sat vādantam* v. 13) therefore, must naturally mean a person who is known to be a habitual giver of promises and their breaker in the past. On the other hand *ánṛtam vācaḥ* is that which deliberately misrepresents an existing fact or entity. This is also a crime and is watched by the gods for punishment, just as *satyá* is watched by them for reward. In the compound *satyānṛtá*, with which we have started our discussion, both *satyá* and *ánṛta* appear to have been used as nouns in the sense of 'veracity' (i. e. habitual keeping of one's word) and 'falsehood' (i. e. misrepresentation of facts). This juxtaposition of *satyá* and *ánṛta* (used as nouns; one conveying a positive and the other a negative idea, the former considered as a virtue, the latter as a vice), is also found in the well known Upaniṣadic passage *satyam eva jayate nānṛtam* (Muṇḍaka III.6), as also in the Mahābhārata (V.95.49 *satyam yatra anṛtena ca hanyate*), Rāmāyaṇa (V.33.25 *satyam brūyāt na ca anṛtam*)

and Veṇīsamhāra Nāṭaka (III.48 *satyād api anṛtam śreyah*), among others. For a discussion of this topic from another point of view see H. Lüders, *Varuṇa* II. pp. 633-643.

3. VEDIC WORD DEVA AND IDOLATRY

The word *devá* is used in the seventh Maṇḍala as an adjective of a sacrifice, or a hymn or an offering; thus we have *devám ándhas* (21.1), *devám rá'dhas* (16.2), *devi' mañiṣā'* (34.1), *devi' dhī'* (34.9), *devi' ilā* (44.2) and *devāḥ adhvarāḥ* (104.18). Besides them we also get three compounds in which *devá* is used to stand in apposition to *ánṛta* (*ánṛta-deva* 104.14), *mū'rá* (*mū'ra-deva* 104.24), and *śiśná* (*śiśná-deva* 21.5). All the three words are used to signify the enemies of the Vedic Aryans who did not owe any allegiance to the Vedic gods. They are clearly intended to show the contrast between the loyalties of the Vedic Aryans and their rivals and the word *devá* is intended to convey these loyalties. Nowhere in the whole of the *Rgveda* can the word be taken to mean any other thing; even in the *Vṛṣākapi* hymn (10.86), where *Indrāṇi's* complaint is voiced against *Vṛṣākapi*, her concern is about the people's faith in and loyalty to *Indra* (*néndram devám amanisata* v. 1), without any reference to any cult involving any-kind of physical worship of any symbol or idol. The Vedic Aryans paid very great respect to sacrifice and sacrificial materials among tangible objects, while among the ideal ones they highly prized honesty and truthfulness (*ṛtá* and *sat=satyá*). As their rivals and enemies, naturally the non-Aryans hated these tangible and ideal objects and in addition, showed great regard for their opposites. If the Vedic Aryan worshipped *Indra* and *Varuṇa*, the non-Aryan was *anindrá* (18.16) and *varuṇa-dhrút* (60.9); if he highly honoured *ṛtá*, the Non-Aryan owed loyalty to *ánṛta* (this is why he is called *ánṛta-deva*); if he regarded his gods as *kavi* and *ámūra* (61.5; also 10.4.4; 10.46.5 etc.), the non-Aryan considered his gods to be *mū'rá* (at least Vedic Aryans thought so about the devils and *Yātus* etc. worshipped by the non-Aryan and called him *mū'ra-deva*). Lastly if the Vedic Aryan regarded sacrifice to the gods before the enjoyment of his foods and drinks as compulsory, the non-Aryan considered allotment of all pleasures to his own self as proper and so was called *ābhogá* and *udadhī* (94.12), *śṛtapá'* (18.16) and *śiśná-deva* (21.5). From the description of these non-Aryans found in the Vedic hymns, it is clear that they were given to self-aggrandisement and enjoyment of worldly pleasures including eating, drinking and sexual revelries. *śṛtapá'* and *śiśná-deva* here stand for the word *śiśna-udara-parāyaṇa* in later literature

used of an atheist. Other compound words too, which have *devá* as the second member, lead to the same conclusion, namely that *devá* is used in the *R̥gveda* in the sense of 'an object of high regard' and never as an 'object of a physical worship' as is often supposed by scholars who try to establish the existence of 'Liṅga' worship in the *R̥gveda*. See e.g. Macdonell, *Vedic Mythology*, p. 155. These words are *ā-deva* and *ā'-deva*, *ugrá-deva*, *ardha-devá*, *su-devá*, *vāmá-deva* and *sahá-deva*; in none of these can there be any reference to the physical worship of an image or a symbol. It would, therefore, be unjust to take the word *śiśná* in the compound word *śiśná-deva* as referring to a symbol as an object of physical worship. Besides if such a cult of Liṅga worship had existed in the days of the *R̥gveda*, its traces could have been noticed in the later Vedic literature, particularly in the *Atharva Veda*.

4. MANTRAS AND THEIR MYSTERIOUS POWERS

In the VIIth Maṇḍala we hear of the mysterious powers of Vasiṣṭha in connection with the Dāśarājña war, but these he claims only as a favourite bard of the great god Indra and also as the son of the dual divinity Mitrā-Varuṇā. A Vasiṣṭha poet is represented as having miraculous powers to remove the effects of poison of any kind whether arising from plants and minerals or from reptiles and insects. Another is known to be capable of curing the disease of chronic sleeplessness by his wonderful powers by which he could send animals and men to sleep even against their will. Further, it is possible to infer that the Vasiṣṭha family had also a hymn in their possession, by the mysterious powers of which rain could be induced. But in all these cases, the Vasiṣṭha poet claims such mysterious powers only as a devout worshipper of the Vedic gods and actually requests them to grant him their special favour so that the expected results could be achieved.

Thus in No. 50 which is a charm against poisons, the poet first seeks the protection of Mitrā-Varuṇā, who are supposed to be the divine founders of the Vasiṣṭha family and then prays to Agni to remove the poison that had crept into the joints. (This is perhaps a reference to fomentation used to cure the swelling of the joints, put in a mystic language). He next appeals to the Viśve Devas that they should remove the poisons arising from the plant life and waters, while the deified Rivers themselves are implored to be free from any poison for the poet and his followers. In No. 55 the poet displays greater consciousness of his powers to effect the desired cure against the disease of sleeplessness,

but even here he makes a pointed allusion to his being a bard of the mighty Indra in the three stanzas by which he sends the watch-dog to sleep, thus implying that he is beyond the reach of the wicked influences of earthly powers. It is true that here he does not directly appeal to Indra for granting him the powers for effecting the cure, but it is significant that at the very commencement he prays to Vāstoṣpatī, the presiding deity of the house, where he intends to operate, and asks him to become a friendly killer of diseases within the range of his own influence, and with reference to every creature under his care and protection. On the whole, however, the hymn reveals greater confidence in his own powers on the part of the poet like the hymns of the Atharva Veda. The next hymn, i. e. No. 103, is said to be a rain-charm in the post-Vedic literature. In the hymn itself we do not meet with a request or a prayer for rains; it merely contains a vivid but poetic description of the behaviour of frogs when the first showers of the season arrive on them and bring them to a new life. The most striking thing in their behaviour is, however, their song, their mystic hymn (their *brāhman*, their *vāc* etc.) which they sing in chorus, to which a reference is made in each one of the first eight stanzas of the hymn. They are compared, in many places even identified, with the human priest-poets who recite their hymns at their seasonal sacrifices. The arrival of the rains is suggestively ascribed to their activities, behaviour and hymn-chanting, all of which are comparable with those of the human priest-poets. They are so to say, conceived as the semi-divine counterparts of the human priests, whose efforts and hymnal prayers are mysteriously rewarded with certain results, and whose praise (and favour secured through it) have the power to produce similar results (cf. v. 10). In short, the mysterious chanting of their unintelligible mystic Brahman is in the first place credited with powers to bring showers and a praise of this their mystic hymn is then supposed to have similar powers. It is in this manner that the hymn seems to have assumed the character of a rain charm.

In all these hymns it is worth noting that the miraculous powers which are ascribed to the hymn or to its author are all clearly said to be derived through the grace and favour of the Vedic gods. The domination of the priest-poet over the deity is totally absent in them. The *brāhman* is no doubt supposed to be a mighty instrument, but it is still supposed to be effective only during the pleasure of the gods and also on account of their favour. It has not yet assumed independent powers which could compel the gods to attend to it and associate it with the expected results, as in the later days of the Brāhmaṇas. It is, of course, not to be doubted that such a compulsion was in early stages

based on the great attachment which the deity was supposed to have for the authors of the mystic prayers; but in course of time, it can be easily seen how these poet-priests became bolder and claimed the attention of their gods on the strength of their hymns, whether the gods were inclined to favour or not.

It seems that this sort of miraculous power was welcome, nay, even coveted by the Vasiṣṭhas. For here the power was ultimately derived through the Vedic gods and this was quite legitimate in their eyes. But there was also another kind of power known in their times as exercised by the non-Aryan generally, but sometimes even by the Aryan who adopted it from the non-Aryan. It was a mystic power supposed to be derived from evil spirits which were foreign to the Vedic pantheon. These evil spirits, which are to be distinguished from the lower divinities propitiated in the hymns of the Atharva Veda and supposed to be inhabiting plants and trees, were assumed to be indulging in filthy practices, desecrating sacrificial yards and defiling the sacrificial offerings of the Vedic priests. They were variously known as Yātus or Yātudhānas, Rakṣases, Kimidins and so on, and were credited with powers of assuming the forms of different kinds of birds and beasts, both auspicious and inauspicious, and flying through the air, at night in particular (nightly darkness is always supposed to be helpful and favourable to such spirits), trying to conceal their presence. They were both male and female, moving either separately or in couples, the female being supposed to be more crafty and deceptive in carrying out their mission of inflicting injury on the followers of the Vedic religion. These spirits or devils, the minor representatives of the powerful demons like Ahi and Śambara, were regarded as controlled or guided by human beings, primarily the non-Aryans. It would appear that sometimes even some Vedic families had mastered this art of devil-mongering, learning it from the non-Aryans who seem to have cultivated it. It is against such Aryans (mark the use of the word *jāna* 61.5c, 104.12; of *vīra* 104.15) in particular, that the author of hymn No. 104 voids his spleen. They are charged with intentional lying, wicked abusive talk and covert hatred for the Vedic Mantras and Vedic form of worship. But the most trenchant attack of the poet is against their habit of making false accusations (*ānṛta*) against the orthodox Vedic worshippers, and that too in the presence of Agni, so as to mislead that god into forming a wrong and low impression about them (104.10). The poet becomes very desperate and makes a solemn declaration when the rival devil-mongers, probably from his own camp of Vedic worshippers, accuse him with their own despicable practice of lying.

devil-mongering, torturing the lives of men, and of worshipping the Vedic gods only outwardly (*mógham*) without bringing them any offerings (104.14-16). These rivals were themselves worshippers of Agni and Soma, though only outwardly, but were crooked in their mind and wielded their power in a reprehensible manner, as suggested by the accusations themselves and the appeal to those gods. They attempted to reduce and vitiate the vitality and essence of the persons and property of the orthodox priests and thus sought to establish their influence and popularity (*yáśaḥ* 104.11) both among the gods and men. Our poet appeals to Soma, who besides Agni is the greatest among the visible gods that supply by their earthly forms the most important means of Vedic worship, to decide which of the two parties appearing before him was lying and behaving crookedly, meting out appropriate punishment to it (104.12-13). Agni and Indra too are requested to find out the truth, without being angry or prejudiced, and send death to all the ten or more brave sons (*Vīras*) of the false accuser, who professed to be free from malpractices, though secretly indulging in them (*rakṣāḥ śúcir asmi ityā'ha* 104.16), before the three gods Agni, Indra and Soma. From 104.13 again, it may seem that it was not merely a few Vedic priests who were thus indulging in devil-mongering, but that they had also succeeded in winning the support of some ruling princes to their side by their pretensions and professions.

5. LOWER DIVINITIES AND EVIL SPIRITS

In the VIIth Maṇḍala we hear about evil spirits which are known under different names such as *Yātu*, *Druh*, *Rip*, *Ducchunā*, *Vandana*, *Yakṣa*, *Rakṣas* and *Kimidin*. Each of these seems to have been conceived as having a separate and individual characteristic.

(1) *Yātu* : The word is to be derived from *yā* to 'attack' and signifies a bold spirit capable of attacking any one regardless of consequences. The *Yātus* are said to be moving at night, assuming different forms of an animal or a bird for frightening their victims into submission (104.22). They snatch off and destroy the sacrificial offerings of the pious worshipper (104.21). Their employers are referred to as *Yātudhāna*, *Yātumat* or *Yātumāvat* (1.5; 104.15, 16, 20, 23, 24). At 21.5 the *Yātus* are said to be the inspirers of the non-Aryans, by implication.

(2) *Vāndana* : The *Vandanas* are co-ordinated with the *Yātus* at 21.5 and the *Vasisthas* declare that neither of the two have in any way

inspired their thoughts or actions. From its name this spirit seems to have been considered as a cringing meek-looking tempter, which offered its dangerous magic lores (*vedyā'*) to the poor simple-minded believers. The Vandana which is mentioned at 50.2 is not to be identified with this spirit, but probably is an adjective of *viṣām* supplied from 50.3, thus a poison which affects the joints of the knees and the ankles, making it difficult for a man to walk straight and causing him to bend.

(3) *Yakṣá* : If we could guess about its nature from its name, and the context where it is mentioned, *Yakṣa* is a spirit having a falsely pious, mysterious and temptingly attractive appearance. Agni, who is supposed to have full controlling powers over the *Yakṣas*, being their overlord (*yakṣásya ádhyakṣaḥ* 10.88.13), is warned against meeting a *Yakṣa* presented to him by a mischievous neighbour or a relative, at 4.3.13. An Atri poet requests *Mitrā-Varuṇā*, significantly calling them *adbhuta-kratu* (Agni too is so called at 8.23.8 and *ádbhutasya rathī'* at 1.77.3), that neither he nor his descendants should be affected by the *Yakṣa* of any one, whether a friend or a foe at 5.70.4. Our *Vasiṣṭha* poet of 7.88.6 significantly calls *Varuṇa* a *Yakṣin* and requests him that he and his men, though offenders, should not be exposed to sufferings at the hands of a *Yakṣa* (as suggested by the word *yakṣin* and a comparison with 5.70.4). On the other hand, *Bṛhaspati* is called *yakṣa-bhṛt* at 1.190.4 and at 7.61.5 *Vasiṣṭha* assures *Mitrā-Varuṇā* that his hymns do not contain either a *Yakṣa* or a *Citra*, suggesting thereby that the presence of these two makes a hymn unacceptable to the gods. This would mean that *yakṣá* is something which is associated with *ánṛta*, thus a false flattering praise without any real devotion or piety. At 7.56.16 there occurs a simile where the *Maruts* are compared with young men who visit a *Yakṣa* and for that purpose put on a holiday-dress. All this would tend to show that *yakṣá* was something which looked very tempting, but inscrutable in its true nature, hence unacceptable to a straightforward man. Yet in course of time it came to be associated with something which is inscrutably great as at Av. 10.2.32 and 10.8.43, where the mysterious Self is called *yakṣám ātmanvát* and at Av. 10.7.38 and 10.8.15, where the great Brahman is called *māhad yakṣám*.

(4) *Druh* (from *druh* 'to injure') are female spirits, opposed to gods and to *Indra* in particular (*ádevīḥ* 3.31.19; *anindrā'ḥ* 4.23.7); their snares are most dangerous to men (7.59.8; see also 10.48.10) and hence the *Vasiṣṭhas* seek the protection of the gods against them (7.16.8; 75.1). They pursue the falsehoods of men (7.61.5), especially when the gods withdraw their protection from the latter owing to their

transgressions and mischief (2.30.9). A Yātudhānī is said to be concealing herself with their help (7.104.17). The devil-mongers seek to injure the pious worshipper with their help (7.104.7d), themselves finding pleasure at their home (2.23.16ab). The gods are therefore requested to kill them (1.127.3; 2.23.17; 7.104.7), particularly in the defence of the great R̥ta.

(5) *Rākṣas* (neuter) : The Rakṣases are usually associated with diseases (3.15.1; 7.38.7; 8.35.16; 9.85.1; 10.89.12), though they are nowhere said to be producers of them directly. They are supposed to be living in holes and crevices of the earth and having deep roots underground; they are thus difficult to destroy and so Agni and Indra are requested to cut them to pieces at all the three parts of their bodies and to pull them out together with their roots (3.30.16-17; 10.87.10). Indrā-Somā are requested to force them out (ubj) of their holes at 7.104.1 and at 6.18.10 Indra is asked to burn them down with his high and deep (weapon). In the Tai. Br. a sacrificer is advised to cut out even the roots of the grass and weeds on the ground for the Vēdi, since the Rakṣases may come up from under the ground with the help of their roots if they are left uncut (*mūlam vā ati-tiṣṭhat rakṣāṃsi anu utpipate* III. 2.9.10). The Vasiṣṭhas request Agni, Indra and Soma to destroy them at 7.15.10; 38.7; 104.1, 4, 13, 22, 25. The poet assures the gods that his hymn is unassociated with a *rākṣas* at 7.85.1.

(6) *Rip* : (From *rip* to smear) : *ripaḥ* (fem.) are the 'polluting, smearing, desecrating' evil spirits employed by the haters of Vedic gods (*Varuṇa-dhrūt, ā'yū*) to pollute the offerings (7.104.18d), or desecrate the Vēdi where they are placed (7.60.9ab), of a Soma sacrificer. They are, however, not able to stand before Indra or even his horses (7.32.12cd). At 2.32.2 the poet requests that the *ripaḥ* sent by an *ā'yū* should not overpower him though they were invisible (*gūhya*). The adjective *ripū* is to be associated with these spirits and probably means one who employs them. Cf. *ripūḥ stenāḥ* (7.104.10) and *ripūḥ mārtaḥ* (7.65.3).

(7) *Kimīdins* : These spirits are mentioned only in two hymns of the R̥gveda, namely 7.104 and 10.87. At 7.104.2 a *Kimīdīn* is described as a hater of hymns, eater of raw flesh and fierce in appearance, while at 10.87.24 and 7.104.23 they are said to be moving in couples at night (*mīthunā*). According to Sāyaṇa's derivation their name signifies 'one who moves about saying "what next"', i. e., one who is always on the look out for the next mischief or fun (*kim idānīm iti carate*).

(8) *A'hi* : Only a single reference to a spirit called Ahi occurs at 7.104.9; Soma is besought to deliver the false and wicked accusers of a

worshipper to this Ahi or to put him in the bosom of Nirṛti. At 7.38.7 Ahi is coupled with Vṛkas and Rakṣases and thus seems to have been conceived as an evil spirit, a prototype of the great demon of that name. The divine Vājins are requested to kill all of them and remove diseases completely from the worshippers.

(9) *Ducchūnā* : A spirit called Ducchunā is suggested in a simile at 7.55.3-5. It is conceived as a female spirit like Druh and is described as 'quick in action' (*hārasvatī*) at 2.23.6 and as 'frightening' innocent worshippers at 8.75.13. A dog at 7.55.3 and an enemy at 10.37.12 are compared with a Ducchunā (in respect of unmixed wickedness as the name suggests) and offenders against the gods are exposed to her influence (1.189.5; 2.32.2). In this respect Ducchunā may be well compared with Druh.

(10) *Atrā* : These spirits are said to be employed for injuring Indra's worshippers by wicked female sorcerers, called *Durmatī* at 1.129.8. The *Atrins* mentioned at 7.104.1 and 5 are male counterparts of these *Durmatis* and *Indrā-Somā* are requested to push them down in burning abysses, without giving them time even to cry.

(11) *Nirṛti* : There is yet another word, namely, *nirṛti*, which may be discussed in this connection. She is co-ordinated with Ahi at 7.104.9 as we saw above. It must, however, be clearly understood that *Nirṛti* is not an evil spirit, but a goddess (*devī*), though of 'destruction'. She is thus described as *devī* at 7.37.7 and said to be ruling over men under Indra's direction (See note on the passage). Her home is said to be a beamless structure (*avamśā*), from where the Maruts are described as rising up right up to the topmost heights of the firmament at 7.58.1. This suggests that this Home of hers was conceived as being deep under the earth and perhaps the *anantā vavṛā* mentioned at 7.104.17 (also cf. v. 3) is to be identified with it. Her rule extends over those from whom the gods withdraw their protection (10.36.2cd) and so sometimes the gods are requested to keep her away from the pious worshippers (1.38.6; 10.36.4) or at least to ask her to devour the very decrepitude of the singer (5.41.17 *jarā'm cit me nirṛtir jagrasī'ta*). A pigeon is mentioned as her messenger at 10.165.1 (a pigeon and an owl at Av. 6.29.2); but further on in the same hymn *Nirṛti* seems to be identified with *Mṛtyu* and *Yama*. She is thus on a slightly different footing, though now and then she is mentioned along with the evil spirits. At Av. 5.7.9 *Nirṛti* is described as pervading all quarters and having golden hair; at Av. 3.6.5 she is requested to bind the enemy with the snares of Death (*Mṛtyu*). She is requested to make common cause with *Mṛtyu*

and destroy the offering of an enemy before it becomes effective, at Av. 7.70.1; she is also associated with Mṛtyu at Av. 12.2.3.

The employers of these devils or spirits are known under various names, like Yāumat, Yātudhāna, Yātumāvat, Atrīn, Rakṣas or Rakṣasvin. They are described by means of several adjectives which are suggestive of their moral and religious background, in this Maṇḍala. Thus they are called *āśradhā*, *āyajyu*, *avydhā* and *ayajñā* (6.3), *ādevayu* (93.5), and *śṛtapā* (18.16) which means that they had no faith in the Vedic gods, did not offer any sacrifices to them, but themselves enjoyed the foods and drinks that should have been offered to them. On the other hand they hated or denied the existence of the chief among the Vedic gods, namely Indra and Varuṇa, and so they are called *anindrā* (18.16) and *varuṇa-dhṛūt* (60.9). They worshipped foolish gods like evil spirits and hence they are described as *mū'radevāḥ* (104.24); they employed evil spirits called Yātus, Atras, and Rakṣases for injuring the worshippers of the Vedic gods. Those mentioned in this Maṇḍala are : *yātumāt* 104.20, 25; *yātumā'vat* 1.5; 104.20, 23; *atrīn* 104.1; *rakṣās* 1.13, 19; 104.7, 16-19, 21; *rakṣasvin* 94.12.

As regards their moral background they are said to have a very high regard for falsehood and sensual pleasures and so they are described as *ānytadeva* at 104.14; *śīśnadeva* at 21.5; *ābhogā* and *udadhī* at 94.12. Further they are said to be evil-tongued slanderers and so are called *duśśāmsa* at 94.12; *aghāśāmsa* at 104.2, 4; *droghavā'k* at 104.14 and *ninitsū* at 25.2; 34.12. They are of crooked mind and evil intentions and so are called *grathīn* at 6.3; *āśiva* at 32.27; *vṛjīnā* at 104.13 and *dur-dhī* at 82.1. They are dishonest and double-dealing (*āśuci* and *dvayāvin* by implication from the words *śuci* at 104.16 and *ādvayāvin* at 56.18), deceptive, misappropriating and wicked and so described as *bhaṅgurā'vat* at 104.7; *ripū* at 105.10; *aghā* at 104.2, 4; *dipsū* at 104.20; *piśuna* at 104.20; *duṣkṛ't* at 104.3, 7; and *steyakṛ't* at 104.10. At 82.7 and 94.8 their *pārihvṛti* 'crookedness' and *dhūrti* 'fraudulence' are also mentioned.

6. AGAS OR SIN AND MORALITY

The Vasisthas show a greater consciousness of the need for purity of speech, mind and behaviour on the part of a worshipper. This is perhaps due to the fact that they trace their descent from the great Moralist and Puritanic god Varuṇa. Further they belong to the

orthodox school of Vedic thinkers who would have nothing to do with any but the Vedic gods. Hypocrisy, dishonesty and falsehood are greatly detested by them as seen from hymn No. 104. It is, however, rather difficult to say what exactly constituted *ā'gas* or *é'nas* in the opinion of the Vedic poets in general or of the Vasiṣṭhas in particular. The constant requests to forgive or remove *é'nas* or *ā'gas* from the worshipper do not help very much; it is, however, clear that the existence of an *é'nas* or *ā'gas* was to be inferred from the displeasure of the gods, and of Varuṇa in particular, and this latter could be known only from its supposed effects, namely, diseases and misfortune. Vratas prescribing particular conduct for the worshipper were supposed to be laid down by the different deities whether they were common or different for the different deities is more than what we can determine. But obedience to or violation of the Vratas of Agni, Indra, Varuṇa, Ādityas, Uṣas, Soma and others is often mentioned in the hymns and none of these gods is supposed to brook the violation of his Vratas though the epithet *dhṛtāvṛata* is generally used of Varuṇa. The gods are, however, on the whole, regarded as indulgent and forgiving towards the violation of their Vratas, when the worshippers approach them with a request to do so, though Varuṇa is the hardest among them to propitiate.

The usual causes of such a violation of the Vratas of the gods, which probably constituted *é'nas* or *ā'gas*, are recorded in some passages; thus it may be (intoxication by) wine, temptation or deception, passion, gambling, ignorance or mental weakness (7.86.6; 89.3), pride of wealth or of manly strength (4.54.3), wrong guidance from a senior (7.86.6c) and certain states like dream when one has no control over his thoughts and actions (7.86.6d). These may lead a man to either negative or positive faults and make him *avratá*, *ádeva* or *ábrahman* on the one hand or on the other, they may turn him into an *ápavṛata*, *deva-níd* or *brahma-dvís* and so on. These latter are in all probability the *Agas-kṛts* and *Enasvats*, which suggests that an open defiance, or slander of the gods, an insult or affront to their authority, hatred for the hymns and offerings meant for them, constituted *ā'gas* or *é'nas*, which deserved severe condemnation and punishment from the gods. The use of the phrase *é'nas* or *ā'gas* *kṛ* at 7.18.18 and even at 5.3.7, in the sense of 'doing harm to, or inflicting an injury on' a Vedic worshipper supports such an assumption and may be understood in the same sense when used in respect of Varuṇa at 2.28.7 and 7.88.6 etc. But in view of the strong condemnation of falsehood, dishonesty, insincerity, wicked speech and act, crookedness and malice found in hymn No. 104 and considering

the repeated assertions that the gods like Agni, Sūrya and Varuṇa watch over ṛjū and vṛjind, satyā and āṇṛta of men, it would not be incorrect to presume that falsehood and others also constituted ā'gas and énas. The gods are also said to be āṇṛta-dvīśaḥ or āṇṛtasya cetā'raḥ, which means that āṇṛta caused their displeasure and so must have constituted ā'gas.

The idea that victory in a battle depends not merely on physical strength and courage, but also upon spiritual purity acquired by the avoidance of the violation of the divine Vratas, is prominently brought out by the Vasiṣṭhas in their hymns to the joint divinity Indrā-Varuṇā (7.82-85) and also in one of the Indra hymns (7.28.4). A strong recommendation about guiltlessness from the Ādityas led by Varuṇa, based on an assurance given by their chief spy, the Sun, is always sought after even for success in ordinary affairs (7.60.1).

7. VASIṢṬHAS, VIŚVAMITRA AND THE DĀŚARAJŊA

The most important event which is recorded in this Maṇḍala is the Dāśarājṇa war. This forms the subject matter of three hymns, i. e. Nos. 18, 33 and 83. Of these the first is the most important one and contains a graphic description of the havoc that was played in the ranks of the enemy by Indra's intervention on behalf of Sudās and Vasiṣṭha, who had called the assistance of that god. It impresses us as a description of an eye-witness and was probably recorded on the occasion of a festive sacrifice soon after the astounding victory. As a matter of fact we do not get here any important information about the actual fight between the two parties, but only of the frustration of the attempts of the powerful enemy to overpower Sudās and his Bharatas. Their family priest Vasiṣṭha accompanied them with his followers the Ṭṛtsus, as seems to have been the practice of those days (see note on 32.2), to offer spiritual advice and guidance and to secure the help of the mighty god Indra on behalf of his patron King Sudās.

The situation appears to be somewhat like this : Sudās with a comparatively small army of his followers, the Bharatas, was once attacked by the combined and vast armies of the ten kings and cornered by them on the bank of the high-flowing Paruṣṇī. Seeing the futility of resistance King Sudās thought of escaping to the other bank of the river. This was made possible for him by Indra who, at the request of Vasiṣṭha, made the waters of the Paruṣṇī shallow and easily fordable

for the cornered army. From the description in the hymn, it appears that some of the ten allies tried to pursue Sudās by crossing the river after him. They were however, drowned because, as soon as they entered the river, they were overpowered by an onrushing flood sent down by Indra. Some of them tried to make the waters of the river shallow by digging channels in different directions and thus dividing the main stream, but they miserably failed in this their enterprise and met with a severe disaster. Many were washed off by the powerful current of the river and some who succeeded in reaching the other bank were immediately killed by Sudās and his Bharatas who were waiting to pounce upon them. In 18.15 we are told how the Tr̥tsus (and the Bharatas under their spiritual guidance), working under the inspiration from Indra, ran down like the released waters (the poet has in his mind the flooded Paruṣṇī mentioned in vv. 5, 8, 9) evidently against what had remained of the combined forces of the ten kings after the terrible disaster with which they met in the waters of the flooded Paruṣṇī. Here, probably, as may be inferred, Sudās's warriors inflicted a decisive defeat upon them. They were put to flight and had to leave all their important and proud possessions to the victor. On this occasion, too, they must have tried a retreat across the river, though without success, and it is possible that the description in vv. 5, 6, 8-10 refers to the crossing of the enemy on either way. That the two armies had actually come to grips at some stage appears to be a fact from vv. 16 and 17, where Indra is said to have laid low on the ground the arrogant enemy and to have killed a lioness through a lamb etc. In v. 11, the king is also said to have put to rout the people of the two Vaikarṇas. The position of the stanza would suggest that these two peoples (living on either bank of the river Vikarṇā ?) were included among the armies of the ten kings. On the other hand Bheda and his allies or followers the Ajas, the Śigrus and the Yakṣus, belong very likely to an earlier phase of the Dāśarājña or to another war, as suggested by the introductory stanza No. 18, when a battle was fought and won on the banks of the Yamunā by Sudās under the spiritual guidance of the Tr̥tsus. The killing of Devaka and Śambara, however, mentioned in v. 20, seems to be a reference to earlier events which took place in the reign of Sudās's grand-father Divodāsa, if they are not to be regarded as purely mythical.

The ten kings, if at all a definite number is meant, included both Aryans and non-Aryans, though they are broadly described as *āyajyavaḥ* (83.7), or even when one of them is described as *śṛtapā'* and *anindrā* (18.16). Among the names that are actually mentioned, some like

Bhṛguś and Kavaśa (vv. 6, 12) definitely, and the Pakthas, the Bhalānasas, the Alinas, the Viśāṇins and the Śivas probably, are priests, while the others like Turvaśa, Anu, Druhyu and Śimyu are Kṣatriya kings who were supported by the Anus, the Druhyus, the Matsyas, the Pṛśnigus and the Vaikarṇas, all of which are the names of the fighting clans. Evidently the kings of the last three clans too are to be included among the ten kings, even though they are not actually mentioned. If Bheda and the kings of the three tribes mentioned as his followers are counted as members of the Dāśarājña Alliance, the number comes to 11 or 12 (if the two Vaikarṇas are supposed to have two different kings), thus showing that like other words conveying numbers, *dāśa* is only descriptive and not definitive, i. e. it does not refer to a definite number namely, 10, but is intended to convey a number, slightly more or less than ten.

The words *amitrān* (v. 9) and *durmitrā'saḥ* (v. 15), as also the words *sākhā* employed in the hymn are sometimes assumed to refer to Viśvāmitra and his followers, who are supposed to have joined the ten allied kings out of spite against their rivals, the Vasiṣṭhas, who had displaced them at the court of King Sudās. The plural number of the word, however, seems to me to be against such an assumption; if an individual had been meant the word would have been used in the singular number like the word *Kavaśa*. Besides, the poet would surely not have lost an opportunity of launching an open attack against his discomfited rival, by even adding a few significant epithets to his name and making him look more ridiculous, as he has done in the case of *Kavaśa* who is exposed to greater ridicule and reproach by the adjectives *vr̥ddhā* and *śrutā*, which are suggestive of great experience and wisdom, since his joining the ten kings stands in sharp contrast with these qualities. At any rate Viśvāmitra cannot be said to have led the armies of the ten allies, of course spiritually, since our hymn nowhere suggests such an important position held by him. It is rather the Bhṛguś and Kavaśa to whom he assigns an important position and for whom he seems to entertain a feeling of pity for their wrong and foolish choice of a patron. Besides, there seems to be no reason why Viśvāmitra (or the Viśvāmitras? but this would not be very suitable for the supposition), alone should have been mentioned in this covert manner when others are so openly attacked by names. Again if there had existed such a tradition about such a reference in the Vasiṣṭha family, the later Vasiṣṭha poets who composed Nos. 33 and 83 would never have lost an opportunity to harp upon it. But actually we do not find any such references in them.

Incidentally, covert allusions to Viśvāmitra and his followers are supposed to be contained in some of the expressions in hymns 103 and 104. But such a view in the case of No. 103 does not accord with the factual position that the hymn does not contain any satire against the Brāhmaṇas, much less against the Viśvāmitras, as explained by me in my notes on the hymn. Besides, if v. 10cd of the hymn is supposed to have been composed in satirical imitation of 3.53.7, it would adversely reflect upon the Aṅgīrasas, as it would be a parody not of the Viśvāmitras, but of the Aṅgīrasas whose place the Maṇḍukas are made to take in our passage. This looks very unnatural in view of the great respect which this semi-divine family of sages commands among all the Vedic poets. As regards No. 104, the whole tone of it is condemnatory towards the professional devil-mongers and their devils. There is no doubt that these include a few persons who outwardly professed to be the worshippers of the Vedic gods and so were probably Aryans, but secretly subscribed to the devil-cult. Among these latter there was some one again, who made false accusations against Vasiṣṭha, the poet of the hymn, and actually charged him with being associated with the Yātus and having done injury to the life of some person with their help. This particular person was *vṛjīnā* (v. 13a) and *droghavāc* (v. 14), though he professed to be *śūci* (v. 16b), was blessed with a number of sons (v. 15) and was allied with a Kṣatriya prince who wielded his temporal power in an improper manner (v. 13b). This description looks temptingly applicable to Viśvāmitra and v. 12 even suggests that at the time of the composition of the hymn, this particular person had become a rather formidable rival of our poet. This would mean that Vasiṣṭha is here on the defensive against his rival Viśvāmitra, who had secured great influence with the ruling prince, perhaps, King Sudās, and was trying to oust Vasiṣṭha from his court by bringing charges of unāryan conduct against him. A similar situation is suggested at 3.53.21-24, where Viśvāmitra seems to be on the defensive against a rival, perhaps Vasiṣṭha, according to a tradition recorded by Durga, the commentator of Nirukta. It is better to admit, under the circumstances, that the picture on the whole is very confusing and it is quite possible that these leaders of the two families were associated with the Bharatas and their king Sudās one after the other on different occasions.

It should, however, be borne in mind that the contest between the two families, i. e. the Vasiṣṭhas and the Viśvāmitras, if at all there was any in the days of the R̥gveda, was of a different nature from the usual contests of priests for supremacy at royal courts. The Vasiṣṭhas and

the Viśvāmitras in all likelihood represented two mutually opposed ideologies. Viśvāmitras belonged to the progressive group of the great Bṛgu-Atharva-Aṅgiras family, namely the group of bold reformers who were well versed in the knowledge and practice of charms and spells, and who also advocated the use of these by the Vedic priests if and when necessary, particularly against a rival or adversary who employed them. The Vasiṣṭhas, on the other hand, represented the orthodox branch of the same family, who hated the practice of employing the services of lower spirits and absolutely refused to recognise the authority of any supernatural being which did not belong to the old Vedic pantheon. They entirely relied upon the old Vedic gods and would not practise witch-craft even for counter-acting the effects of non-Vedic spells and charms employed against them by others. They besought Indra and Agni, the powerful destroyers of the demons, to destroy even these minor devils. It is obvious, nevertheless, that they believed in their existence, as is well demonstrated by their vivid descriptions of some of these devils in vv. 17, 18, 22 and 24 of hymn No. 104. But they bravely refused to submit themselves to their influence and authority. It is again very likely that the term *yātū* was first employed by the Vasiṣṭhas, probably by Vasiṣṭha himself as is clear from the occurrence of that word only in the first and the last hymns of Maṇḍala VII. Among the Family Maṇḍalas, the Vāmadevas and the Atris mention this name only once each; but it is totally absent in Maṇḍalas II, III and VI and this fact is, I think, significant. It shows that the Vasiṣṭhas were the most orthodox among the Vedic families and had no fear in openly denouncing such practices in very strong terms. The name of the Bṛgu appearing on the side of the alliance of the ten kings also lends support to the suggestion about the ideological conflict between the orthodox and the progressive families of the Vedic Ṛsis.

8. VASIṢṬHA AND HIS PROGENY

It is sometimes assumed that Hymn No. 1, vv. 11-12; 19-21 and No. 4, vv. 7-8 refer to Vasiṣṭha's want of progeny owing to the destruction of his sons by a rival, namely, Viśvāmitra or King Sudās, as recorded in the Bṛhad Devatā 6.27-28; T. S. 7.4.7; Kau. Brah. 4.8 etc. But the actual wording of the Ṛgvedic stanzas does not lend support to this assumption. For vv. 11-12 of No. 1 request Agni that his worshippers, the Vasiṣṭhas, should be so fortunate as to wait upon him in

homes full of children and growing prosperous owing to a child born of their own selves. In v. 19 of the same hymn, the request to Agni is not to expose his worshippers to sonlessness among other misfortunes; this is further elaborated in v. 21 by saying that they should not be in want of a son who is dependable (*nitya*), i. e. one born from themselves. In both the passages the poet's concern is not merely for a son, but for a son who is born from the poet himself (an *Aurasa Putra* and not a *Dattaka* one). There is absolutely no suggestion here of the loss of sons due to killing and the consequent *avi'ratā* or sonlessness. The word *avi'ratā* in vv. 11 and 19 refers evidently to the absence of the birth of a son, rather than to the loss of a son or sons by killing. This is confirmed by vv. 6-8 of hymn No. 4. Here v. 6 makes the same request about *avi'ratā* and lest it may be misconstrued, the poet makes his position clear by saying that what he wanted was 'one's own' son (*svājanman* of No. 1.12) and not an *anyājāta* or *anyōdarya* son. He knows that the *avi'ratā* can be removed by adopting sons born of other people, but he does not want such a son since only fools can have the satisfaction of having a son in this manner (vv. 7-8). All these seven stanzas ought to leave no doubt that what *Vasiṣṭha* wanted the god to remove is the absence of a son born from himself, and neither a loss of the sons due to killing nor a mere want of sons of any kind. In No. 104 the only reference which may support the post-*Ṛgvedic* tradition about the killing of *Vasiṣṭha's* sons by a *Rakṣas* (deputed by *Viśvāmitra*) is v. 15, where the words in the first half suggest that this *Rakṣas*, or whosoever he was, accused *Vasiṣṭha* of being a *Yātudhāna* and having deprived some person or persons of their life. It is possible to understand that this *Rakṣas* had himself killed some person or persons and was, as is quite evident, trying to transfer his guilt to *Vasiṣṭha*. In vv. 14-16 the poet's complaint to Agni is that he has wrongly believed in the charges made against him by his rival and entertained a feeling of anger which was not justified. He then refutes the charges which are—(1) that he was *ānṛta-deva*; (2) that he worshipped the gods deceitfully; (3) that he was a *Yātudhāna* (4) and finally, that he had killed some person or persons. The last of these charges may, if at all, refer to the killing of *Vasiṣṭha's* son or sons by the *Rakṣas* who then tried to transfer his own guilt to *Vasiṣṭha*, thus making him look more abominable. But such a devilish charge does not seem to have been in the mind of the poet who proceeds to refute it in v. 15. Had he meant his own sons, he would have hardly employed such a weak expression like *ā'yuh pū'ruṣasya* instead of *svājanmanaḥ śéśasaḥ* (1.12) or so. By itself the charge appears to be 'doing injury to an ordinary man', but not necessarily to a relative of the poet, much less to his own sons. At the most

the 'puruṣa' may be understood as some one under the spiritual protection or guidance of the Vasiṣṭhas; cf. the use of the word at 10.97.4, 5, 8 and 17. Thus even here there does not seem to be any sound basis for the post-Ṛgvedic tradition about Vasiṣṭha and his progeny.

9. VASIṢṬHA, VASIṢṬHAS AND TRṬSUS

Vasiṣṭha stands out prominently among the Vedic seers as one who claims to be a direct descendant of one of the chief gods of the Vedic Aryans. The greater part of a whole hymn i. e. No. 33, is devoted to the description of the circumstances under which he came down to dwell among the humans to help and guide them. His chief mission is conceived as fostering worship and sacrifice to the Vedic gods among the Vedic Aryans (v. 13). This celestial descent of his is recorded in a panegyric of the Vasiṣṭhas, where Indra is said to be at their beck and call. Thus in No. 33 which is the last hymn of the Indra group, the poet introduces the great god Indra enthusiastically praising the most tempting nature of the hymns and the Soma offerings of the Vasiṣṭhas. Indra is made to recount how in the lovable company of the Vasiṣṭhas he performed his exploits, chief among which was the saving of King Sudās in the Dāśarājña war (vv. 1-4). After such an introduction through the medium of Indra, the poet, who seems to be a later Vasiṣṭha, directly addresses his followers telling them how their ancestor and founder of the family left his celestial abode and allowed himself to be born as the son of the dual divinity Mitrā-Varuṇā, with the help of Urvaśī as his mother, and further how he was brought to the Bharatas by Agastya, his elder brother who was born from the same dual divinity. The birth of these two sages as human beings is hinted at, but purposely kept obscure.

It was this Vasiṣṭha, the founder of his family, who guided the Bharatas and their king Sudās, son of Pijavana, throughout their war with the ten confederate kings and led them to a spectacular and decisive victory. References to this Vasiṣṭha in connection with the Dāśarājña war are found in three different hymns, viz., Nos. 18, 33 and 83. The first of these was very likely composed by this great Vasiṣṭha himself soon after the conclusion of the war on the occasion of a sacrifice performed to celebrate the victory. At the end of this hymn the Dakṣinā of King Sudās is praised and also reported to Agni and the Maruts, who are then requested to take the king under their protection evermore. The authors of the other two hymns, namely, 33

and 83, which incidentally glorify the help received by King Sudās in the *Dāśarājña* war through the priestly services of the Great Vasiṣṭha, are surely the descendants of this Vasiṣṭha. The main purpose of No. 33 is the glorification of the Vasiṣṭha family owing to the celestial birth of their founder, while that of No. 83 is a general praise of Indra and Varuṇa, both of whom are required to be propitiated for a victory in battles. On the other hand, hymns Nos. 86-89, which strike a personal note, were probably composed by the original Vasiṣṭha himself. The same may be said of even No. 104. All other references to the Vasiṣṭhas, whether in the singular or in the plural, in this *Maṇḍala*, are to the later Vasiṣṭhas : Singular : 9.6; 22.3; 23.1; 26.5; 42.6; 59.3; 70.6; 73.3; 95.6; 96.1. Plural : 7.7; 8.7; 12.3; 23.6; 37.4; 39.7; 40.7; 76.6, 7; 77.6; 80.1; 90.7; 91.7.

There is a sharp difference of opinion about the signification of the word *ṛṣi*, which occurs in the plural in all but one passage. Further it is found only in the three hymns which refer to the *Dāśarājña* war. One view is that the word refers to the fighting warriors, i. e. the Bharatas or their king, while according to the other view it signifies the Vasiṣṭhas themselves. I subscribe to this latter view, which I think has been ably defended by Oldenberg. I go a step further and say that the Vasiṣṭhas were known as *Ṛṣis* before the advent of the great Vasiṣṭha, or in other words, *Ṛṣi* was the earlier name of the family of the Vasiṣṭhas. This was then supplanted by a later name Vasiṣṭha, which it received owing to the great eminence attained by one of its members, who was known as Vasiṣṭha. Such a change of name is quite common and very natural. What is originally a proper name given to or received by an individual of a family owing to certain pre-eminent qualities possessed by him, becomes in course of time a common name, a surname, a family name of his descendants even today. This is how family names like *Āpastamba*, *Gotama* or *Āśvalāyana* must have originated.

The most important passage in support of this identification of the *Ṛṣis* and the Vasiṣṭhas is 83.8cd, where the *Ṛṣis* are described as wearing a *kaparda* and white robes; but this is exactly the description of the characteristic costume of the Vasiṣṭhas as we learn from 33.1ab. Another passage is 83.4cd where *Indrā-Varuṇā* are said to have heard the hymns of these (i. e. the *Ṛṣis*) and (as a result of which) the priestly service of the *Ṛṣis* became effective. Here, too, the *brāhmāṇi* and *purōhitiḥ* are clearly said to belong to the *Ṛṣis*. With this we may compare 83.7d, where it is said 'the praise (*ūpastu-*

tiḥ) of men who supervise (the cooking of the) food became effective (satyá); for the gods presented themselves at their call to the gods'. The puróhiti in v. 4 and úpastuti in v. 7 both belong to the same persons, namely the Tr̥tsus, who, therefore, must be considered as belonging to the priestly class. On the other hand, the passages which appear to go against this view are 33.5cd and 6cd; in the first Indra is said to have heard while Vasiṣṭha prayed (and as a result of this) he immediately granted ample freedom to the Tr̥tsus. In the first half of this stanza, some persons, evidently the Tr̥tsus, are said to be surrounded and so looking up (for the divine help), as thirsty men being in trouble look up to the heaven for rains. It is possible that this description may be regarded as applicable to the priests, namely, the Vasiṣṭhas; but v. 6 appears to be, at least on the face of it, against such an assumption. For here, too, we must understand that the same persons as in v. 5 i.e., the Tr̥tsus, are intended in both the halves of the stanza. In the first half the Bharatas are mentioned by name 'as few and limited like the sticks with which the cows are driven'; while in the second half, it is said that Vasiṣṭha became the leader (of the Bharatas), and immediately then the people of the Tr̥tsus spread themselves everywhere. Here, naturally, we must understand the Bharatas (of whom the first half of the stanza speaks), as the persons intended by the expression *tr̥tsūnām viśaḥ*. But the real question is: Who are these Tr̥tsus whose *viśaḥ* are the Bharatas? Looking to the usual association of *viśaḥ* and *rā'jan*, one is inclined to believe that the Tr̥tsus were a ruling family or a fighting clan: and thus from vv.5 and 6 the equation Tr̥tsus=Bharatas looks quite tempting. Yet the passage which identifies the Tr̥tsus with the Vasiṣṭhas through their characteristic costume ought to leave no doubt about the identity of the Tr̥tsus. It is possible to assign the puróhiti and úpastuti, which really belong to the priests, to their masters in a secondary manner; but it is inconceivable that the characteristic costume of the priest may similarly be transferred to his patron. On the other hand, there is nothing wrong in the Bharatas being called the *viśaḥ* of their priests (as of their kings), since, as understood by all concerned in those days, the fate of the people lay in the hands of the priests more than in those of their kings, as the priests alone could invoke the decisive divine aid and not the king or his warriors. We may here compare the proud assertion of Viśvāmitra at 3.53.12: 'The powerful hymn of Viśvāmitra protects the people of the Bharatas'. *tr̥tsūnām viśaḥ* thus means 'people under the spiritual leadership of the Tr̥tsus headed by Vasiṣṭha' and this is quite expected, because just before this it is said: 'And immediately when Vasiṣṭha became their leader (*pura-etā*)'. Spiritual leadership is what seems to be intended in the expression *pura-etā* and the plural

form *ṛṣṭsūnām* was probably used in view of the *Ṛṣṭsus* being the family priests of the *Bharatas*, *Vasiṣṭha* being the most prominent among them; see also note on 56.18cd. In short, the *Ṛṣṭsus* were the family priests of the *Bharatas* before the *Dāśarājña* war and that *Vasiṣṭha* who was the most prominent among them gave his name to them thereafter.

It is again significant that in hymn No. 18 the *Vasiṣṭhas* are not at all mentioned; and this is quite natural since the *Vasiṣṭhas* as such had not yet sprung into existence. Only *Vasiṣṭha*, the author of the hymn and eye-witness of the final battle where he had evidently accompanied his patron, is mentioned both in the prologue and the epilogue, i. e. in vv. 4 and 21. Elsewhere the *Ṛṣṭsus* alone are mentioned in vv. 7, 13, 15 and 19. In v. 7 *Indra* is said to have gone to the *Ṛṣṭsus* with a desire to win the cows for them as against the enemy's warriors (*nṛ'n*), to whom he went with a fight i. e. to satisfy their itching for a fight! The contrast between the *Ṛṣṭsus*, the priests, and *nṛāḥ*, the warriors, is quite clear. In v. 13 *Indra* is said to have given the property of *Anu*, i. e. *Anu* and his followers, to *Ṛṣṭsu* i. e. the eminent *Ṛṣṭsu*, *Vasiṣṭha*, and his followers. In v. 15 *Indra* is said to have activated the *Ṛṣṭsus* so that they dashed forward boldly on the battlefield, thus setting an example to their patrons. This is also said at 33.6cd : The *Ṛṣṭsus* indeed did proceed to do their sacrificial work and the root *viṣ* is used in this sense also at 1.27.10; 6.23.5 and 6; 8.96.12. Lastly in v.19 the *Ṛṣṭsus* are said to have helped *Indra*, of course by their hymns and sacrifices as usual, and this again ought to leave no doubt that the *Ṛṣṭsus* were the priests. For this credit of helping *Indra* is never given by the Vedic poet to a warrior; it is reserved only for the poet who can compose hymns and offer sacrifices which give strength and spirit to *Indra* as is often stressed in the *R̥gvedic* hymns. The warrior on the other hand is only helped by *Indra* and that too when a poet-priest pleads with him on his behalf.

In this context, it is worth noting that like hymn No. 18, hymn No. 83 too does not contain any references to the *Vasiṣṭhas*. It mentions only the *Ṛṣṭsus* in their place, i. e. in vv. 4, 6 and 8. The author of this hymn may, therefore, not have been very far removed from the original *Vasiṣṭha*, the author of hymn No. 18, and the substitution of the name *Vasiṣṭha* for *Ṛṣṭsu* had not at his time become generally established. Yet by the time of the composition of hymn No. 33 the *Ṛṣṭsus* had come to be generally called *Vasiṣṭhas* (vv. 1, 2, 3, 4, 7, 8), though the connection between the original *Vasiṣṭha* and the *Ṛṣṭsus* was not altogether forgotten by the author of this hymn. It is

for this reason that in vv. 5 and 6 Vasiṣṭha and the Ṭṛtsus are mentioned as the leader and the followers respectively. It should not be forgotten that as shown above, the name Ṭṛtsu cannot refer to a fighting clan, but must refer to a family of priests alone. In 83.8 the characteristic dress of the Vasiṣṭhas is assigned to the Ṭṛtsus and though the prayers and priestly services of the Ṛṣis may sometimes be secondarily assigned to their patrons as they pay for these, it is impossible to imagine that their characteristic priestly dress can be similarly assigned to them. This would show that the name Ṭṛtsu for the family was still current for some time after the Dāśarājña war and that the poets of hymns 33 and 83 respectively show a partial and a full consciousness of this fact.

10. VASIṢṬHA, JAMADAGNI AND SARASVATĪ

Vasiṣṭha and Jamadagni are mentioned as two great ancient sages who are considered as model worshippers and bards of the river Sarasvatī at 96.3. This combination is, however, rather strange in view of the fact that Jamadagni figures as a great supporter of Viśvāmitra at 3.53. 15-16 in a contest with a rival who is generally supposed to be Vasiṣṭha. At 10.167.4 again, Jamadagni is mentioned along with Viśvāmitra in a Dvandva compound as a joint worshipper of Indra. Jamadagni is also mentioned as a bard of Mitrā-Varuṇā in the last hymn of the Viśvāmitra Maṇḍala (3.62.18), thus showing a close relationship between the two families of the Viśvāmitras and the Jamadagnis. We may also compare the statement in the Taittiriya Saṁhitā III.1.7.3 :— *viśvāmitra-jamadagnī vasiṣṭhena aspardhetām/sa etajjamadagnir viḥavyam apaśyat/tena vai sa vasiṣṭhasya indriyam vīryam avṛṅkta/* Yet it is not impossible that the later generations of the Vasiṣṭhas had forgotten these old feuds, and it is significant that the Brāhmaṇa Texts do not mention it in any form. From the other references in the Ṛgveda, Jamadagni seems to have been a celebrated and gifted bard; cf. 3.62.18; 8.101.8; 9.62.24; 9.65.25; 9.97.51 and 7.96.3.

The Vasiṣṭhas have devoted two full hymns to the praise of the river Sarasvatī. She is described as having started her course right in the mountains and ultimately reached the ocean (95.2). This is surely the description of an earthly river, which is also said to have surpassed all the other rivers by her ample stream which was both crushing and nourishing (*kṣódas* and *dhā'yas* 95.1). She is called an iron fort and a support, evidently against the enemies i.e. the non-Aryans (95.1ab). At 6.61.2 she is called *pāravataghnī* 'killer of the

strangers coming from the distant lands'; but to her worshipper she brings wealth and nourishing foods in abundance (95.2) and affords him shelter (from hunger and heat) like a sheltering tree (95.5). Her waters deserve a sacrifice and her companion god Sarasvān bestows powerful steeds on the rich nobles (95.3) as also wives and sons on those who desire to have them (96.4). The river is called the 'mighty one' among the rivers (96.1) and men are said to be enjoying their pure, bright drinking water (and Soma prepared from it) from both her banks (96.2). This would suggest that the Aryans were living on both the banks of the river and performing their sacred rites including the Soma sacrifices, with the help of her ample waters. The waves of her companion god Sarasvān are said to be dripping with 'ghee and honey' (96.5), which in Vedic literature signify abundance and luxury. This Sarasvān feeds men on his bosom with food and offerings (95.6). The Vasiṣṭha poet says that he has praised Sarasvatī in the manner of Vasiṣṭha and Jamadagni, which means that these two families among others lived happily on her banks for generations together. It is also noteworthy that Sarasvatī along with her followers the Sārasvatas is honoured as an Aprī deity by both the Vasiṣṭhas and the Viśvāmitras (3.4.8; 7.2.8). Sarasvatī is also mentioned among the other individual gods in this Maṇḍala at 36.6; 39.5; 43.3 etc.

11. VASIṢṬHAS IN THE RV. AND THE AV.

(outside Maṇḍala VII)

The Vasiṣṭhas, whether individuals or as a family are mentioned once in Maṇḍala I and seven times in Maṇḍala X. In two other places, viz. 2.9.1 and 10.95.17, the word *vāsiṣṭha* is obviously employed as an adjective (superlative of *vāsu* 'rich') of Agni (as at 7.1.8) and of Purūravas respectively. The reference in the first Maṇḍala, 1.112.8, is of a general nature; the Aśvinā are requested by the poet to go to him with those kinds of favours, with which they went to Vasiṣṭha in early days. This may be our original Vasiṣṭha. But all the seven references in Maṇḍala X are in all likelihood to the later Vasiṣṭhas. In 10.15.8 *pū'rve pitāraḥ vāsiṣṭhāḥ* are invited by the poet to a sacrifice offered in honour of the Pitṛs in general and here the reference could not be to the original Vasiṣṭha, as the appellative *pū'rve* and the plural *vāsiṣṭhāḥ* indicate. 10.65.15 and 10.66.15 contain a reference to a Vasiṣṭha but the words *vāsiṣṭhāsaḥ pitṛvād vā'cam akrata* in 10.66.14 show that this Vasiṣṭha is only one of them. Besides the

peculiar Vasiṣṭha refrain *yūyām pāta svastībhiḥ sādā naḥ* at the end of both the hymns shows that their traditional author Vasukarṇo Vasukraḥ was a Vasiṣṭha. We have three more references in this Maṇḍala; they are :— 10.122.8; 10.150.5 and 10.181.1. The first is to a Vasiṣṭha and the last two are to the Vasiṣṭhas. All the three hymns, namely 122, 150 and 181 are traditionally ascribed to Vasiṣṭhas who are called Citramahas, Mṛdika and Pratha respectively. No. 122 besides contains the traditional refrain.

In the Av. we get only two new references; they are 4.29.3 and 18.3.16. In the first Vasiṣṭha is mentioned as one of the ancient sages favoured by Mitrā-Varunā; this may be the original Vasiṣṭha. In the second he is counted as one of the divine Pitṛs. The other three references, namely, 20.12.1 and 6 and 20.117.3 are from the two hymns, 12 and 117, which are wholly reproduced from Rv. VII. 23 and 24.

ऋग्वेदसंहितायां सप्तमं मण्डलम् ।

(१)

२५ मैत्रावरुणिवंसिष्टः । अग्निः । विराट्, १९-२५ त्रिष्टुप् ।

३५

अग्निं नरो दीदितिभिररण्योर्, हस्तं व्युती जनयन्त प्रशस्तम् ।

दूरेदृशं गृहपतिमथयुम् ॥ १ ॥

तमग्निमस्ते वसवो नृण्यन्त, सुप्रतिचक्षुर्मवसे कुतश्चित् ।

दुक्षायो यो दम् आसु नित्यः ॥ २ ॥

प्रेक्षो अग्ने दीदिहि पुरो नो, ऽजं नया सुम्यां यविष्ठ ।

त्वां शश्वन्त उर्प यन्ति वाजाः ॥ ३ ॥

प्र ते अग्नयोऽग्निभ्यो वरं निः, सुवीरांसः शोशुचन्त धुमन्तः ।

यत्रा नरः सुमासते सुजाताः ॥ ४ ॥

दा नो अग्ने धिया रयि सुवीरै, स्वपत्यं सहस्य प्रशस्तम् ।

न यं यावा तरति यातुमार्वात् ॥ ५ ॥

उप यमेति युवतिः सुदृशं, दोषा वस्तोर्हि विर्मती घृताची ।

उप स्वैनमरमतिर्वसुयुः ॥ ६ ॥

विश्वं अग्नेऽपं दृहारातीर्, येभिस्तपोभिरदहो जरुथम् ।

प्र निस्वरं चातयस्वार्मायाम् ॥ ७ ॥

आ यस्तं अग्न इधते अनीकिं, वसिष्ठं शुक्रं दीदिवुः पार्वक ।

उतो न एभिः स्तवयैरिह स्याः ॥ ८ ॥

यि ये तं अग्ने भेजिरे अनीकिं, मर्ता नरः पित्र्यांसः पुरुत्रा ।

उतो न एभिः सुमर्ता इह स्याः ॥ ९ ॥

इमे नरो वृत्रहत्येषु शरा, विश्वा अदेवीरभि संन्तु मायाः ।

ये मे धियं पुनयन्त प्रशस्ताम् ॥ १० ॥

मा शनैः अग्ने नि पदाम नृणां, माशेषसोऽवीरतां परि त्वा ।
प्रजायतीषु दुर्गोसु दुर्ग ॥ ११ ॥

यमग्नी नित्यमुपयाति युहं, प्रजायन्तं स्वपत्यं क्षयं नः ।
स्वर्जन्मना शेषसा घावृद्यानम् ॥ १२ ॥

पाहि नो अग्ने रक्षसो अजुष्टात्, पाहि धूर्तररुणो अघ्रायोः ।
त्वा युजा पृतनार्यैरभि ज्यौम् ॥ १३ ॥

सेदग्निरुर्ध्वैरित्यस्त्वन्यान्, यत्र वाजी तनयो वीळुपाणिः ।
सहस्रपाथा अक्षरां सुमेति ॥ १४ ॥

सेदग्निर्यो वनुष्यतो निपाति, समेद्धारमंहस उरुष्यात् ।
सुजातासुः परि चरन्ति वीराः ॥ १५ ॥

अयं सो अग्निराहुतः पुरुत्रा, यमीशानः समिदिन्धे हविष्मान् ।
परि यमेत्यध्वरेषु होता ॥ १६ ॥

त्वे अग्न आहर्चनानि भूरी, शानासु आ जुहुयाम नित्या ।
उमा कृण्वन्तो वहतु मियेधे ॥ १७ ॥

इमो अग्ने वीतर्तमानि हव्या, ऽजस्रो वक्षि देवतातिमच्छ ।
प्रति न ई सुरभीणि व्यन्तु ॥ १८ ॥

मा नो अग्नेऽवीरते परा दा, दुर्घासुसेऽर्मतये मा नो अस्यै ।
मा नः क्षुधे मा रक्षसं क्रतायो, मा नो दग्ने मा वत आ जुहर्थाः ॥ १९ ॥

नू मे ब्रह्माण्यम् उच्छेदशाधि, त्वं देव मयवद्भयः सुषूदः ।
रातौ स्यामोभयांस आ तै, यूयं पात स्वस्तिभिः सदा नः ॥ २० ॥

त्यमग्ने सुहयो रण्वसंहक्, सुदीती सूनो सहसो दिदीहि ।
मा त्वे सचा तनये नित्य आ धृङ्, मा वीरो अस्मन्नयो वि दासीत् ॥ २१ ॥

मा नो अग्ने दुर्मृतये सचैषु, देवेदेव्याग्निषु प्र वीचः ।
मा तं अस्मान् दुर्मृतयो भूमाधिद्, देवस्य सूनो सहसो नशन्त ॥ २२ ॥

स मतो अग्ने स्वनीक रेवा, नर्मत्यं य आजुहोति हव्यम् ।
स देवता वसुवर्नि दधाति, यं सुरिर्यो पृच्छमानं पति ॥ २३ ॥

महो नो अग्रे सुवितस्य विद्वान्, रयिं सुरिभ्य आ वहा बृहन्तम् ।
येन व्यं सहसाद्यन् मदेमा-, ऽविक्षितासु आर्येषा सुवीरिः ॥ २४ ॥

नू मे ग्रहाण्यसु उच्छंशाधि, त्वं देव मघर्वद्वयः सुपूदः ।
रातौ स्यामोभयासु आ ते, व्यं पात स्यस्तिभिः सदा नः ॥ २५ ॥

.. (२)

११ मैत्रावरुणिवंसिष्ठः । आग्नीसूक्तं = (१ इध्मः समिद्धोऽग्निर्वा, २ नराशंसः,
३ इक्ष्वा, ४ बर्हिः, ५ देवीन्द्राः, ६ उपासानक्ता, ७ दैव्यो होतारो प्रचेतसौ,
८ तिस्रो देव्यः सरस्वतीकाभारत्यः, ९ त्वष्टा, १० वनस्पतिः, ११ स्वाहा-
कृतयः) । त्रिष्टुप् ।

जुषस्य नः सुमिधमग्रे अथ, शोचा बृहद् यजतं धूममुष्वन् ।
उप स्पृश दिव्यं सानु स्तूपैः, सं रुदिमभिस्ततनः सूर्यस्य ॥ १ ॥

नराशंसस्य महिमानमेमा-, मुप स्तोपाम यजतस्य यशैः ।
ये सुवर्तव्यः शुचयो धियुधाः, स्वदन्ति देवा उभयाणि हव्या ॥ २ ॥

ईळेन्यं वो असुरं सुदक्षं, मन्तवृत्तं रोदसी सत्यवाचम् ।
मनुष्वदग्निं मनुना समिद्धं, समध्वराय सद्भिन्महेम ॥ ३ ॥

सुपर्यवो भरमाणा अभिष्ठु, प्र वृजते नमसा वर्तिरुज्ञौ ।
आजुह्वाना घृतपृष्ठं पृषद्व-, दध्वर्यवो हविर्मा मर्जयध्वम् ॥ ४ ॥

स्याध्योऽ वि दुरो देवयन्तो-, ऽशिथ्यू रथयुद्धवताता ।
पुर्वो शिशुं न मातरा रिहाणे, समग्रयो न समनेष्वञ्जन् ॥ ५ ॥

उत योषणे दिव्ये मही नं, उपासानक्ता सुदुधेव धेनुः ।
वर्हिपदा पुरुहुते मघोनी, आ यशियं सुविताय श्रयेताम् ॥ ६ ॥

विषां यशेषु मानुषेषु क्लारु, मन्यं यां जातवेदसा यजर्ध्व्ये ।
ऊर्च्यं नो अध्वरं रुतं हवेपु, ता देवेषु धनथो वार्याणि ॥ ७ ॥

आ भारती भारतीभिः सजोगा, इळा देवैर्मनुष्यैर्भिरग्निः ।
सरस्वती सारस्वतेभिर्वाक्, तिस्रो देवीर्वाहितेदं सद्गन्तु ॥ ८ ॥

तन्नस्तुरीपमर्धं पोषयितुं, देवं त्वष्ट्रिं रराणः स्वस्य ।
 यतो वीरः कर्मण्यः सुदक्षो, युक्तग्राया जायते देवकामः ॥ ९ ॥
 वनस्पतेऽर्चं सृजोषं देवाः, नृक्षिर्हविः शमिता सूदयाति ।
 सेदु होता सत्यतरो यजाति, यथा देवानां जनिमानि वेदे ॥ १० ॥
 आ याहाग्ने समिधानो अर्वाः, छिन्द्रेण देवैः सूर्यं तुरेभिः ।
 यर्हिर्न आस्तामदितिः सुपुत्रा, स्वाहा देवा अमृता मादयन्ताम् ॥ ११ ॥

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१० मैत्रावरुणिवंसिष्ठः । अग्निः । त्रिष्टुप् ।

अग्निं वो देवमग्निमिः सृजोषा, यजिष्ठं दूतमध्वरे वृणुध्वम् ।
 यो मर्त्येषु निधुर्विकृताया, तपुर्मूर्धा घृताधः पावकः ॥ १ ॥
 प्रोदध्वो न यवसेऽधिष्यन्, यदा महः संचरेणाद् व्यस्यात् ।
 आदम्य घातो अनु याति शोचिः, रधं स्म ते मर्जनं कृष्णमस्ति ॥ २ ॥
 उद् यस्य ते नयजातस्य वृष्णोः, ऽग्ने चरन्त्यजरा इधानाः ।
 अरुष्टा घामं पो धूम पति, सं दूतो अग्न इयसे हि देवान् ॥ ३ ॥
 वि यस्य ते पृथिव्यां पात्रो बधेत्, तृषु यदग्रा समवृक्त जम्भैः ।
 सेनेव सृष्टा प्रसितिष्ठ पति, ययं न देम्म जुह्वा विवेक्षि ॥ ४ ॥
 तमिद् दोषा तमुग्रसि यविष्ठः, मुक्षिमत्यं न मर्जयन्त नरः ।
 निशिर्शाना अतिथिमस्य योनीं, दीदार्य शोचिराहुतस्य वृष्णः ॥ ५ ॥
 सुसुहृक् तं स्वनीक प्रतीक्षि, वि यद् रुक्मो न रोचंस उपाके ।
 द्विवो न तं तव्यतुरेति शुष्मेश, विभो न सूरः प्रति चक्षि भानुम् ॥ ६ ॥
 यथा घाः स्वाहाग्नये दाशम, परीळाभिर्घृतयद्भिश्च हव्यैः ।
 नेभिर्नो अग्ने अमिर्नैर्महोभिः, शतं पुभिर्गयसीभिर्नि पाहि ॥ ७ ॥
 पा वा ते गान्नि द्वागुरे अघृष्टा, गिरौ घा यामिर्नृवतीरुग्न्याः ।
 नाभिर्नः मृतो सहस्रो नि पाहि, सन् सुरीड्रितृजानवेदः ॥ ८ ॥

निर्यत् पुतेय स्वर्धितिः शुचिर्गात्, स्वयां कृपा तन्याः रोचमानः ।
आ यो मात्रोऽश्विन्यो जनिष्ट, देवयज्याय सुकृतः पावकः ॥ ९ ॥

पुता नो अग्ने सौभगा दिदी, ह्यपि कर्तुं सुचेतसं वतेम ।
विभ्वां स्तोत्रभ्यां गृणते च सन्तु, युयं पात स्वस्तिभिः सदा नः ॥ १० ॥

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१० मैत्रावरुणिवंसिष्टः । अग्निः । त्रिष्टुप् ।

प्र वः शुक्राय भानवे भरथ्यं, हव्यं मूर्ति चाग्रये सुपूतम् ।
यो देव्यानि मानुषा जनुं, प्यन्तर्विभ्वानि विभ्राना जिगाति ॥ १ ॥

स गृत्सो अग्निस्तरेणश्चिदस्तु, यतो यविष्ठो अजनिष्ट मातुः ।
सं यो वना युवते शुचिदन्, भूरि चिदद्या समिदन्ति सद्यः ॥ २ ॥

अस्य देवस्य संसयनीकि, यं मर्तासः स्येतं जगृध्रे ।
नि यो गृधं पीरयेयीमुयोचं, दुरोक्मग्निप्रायवे शुशोच ॥ ३ ॥

अयं कविरकविषु प्रचेता, मर्तेष्वग्निस्मृतो नि धायि ।
स मा नो अग्र जुहुरः सहस्रः, सदा त्वे सुमनसः स्याम ॥ ४ ॥

आ यो योनि देवर्हतं ससाद्, क्रत्या ह्यग्निस्मृतौ अतारीत् ।
तमोर्षधीश्च वृनिनश्च गर्भं, भूमिश्च विश्वधायसं विमर्ति ॥ ५ ॥

ईशे ह्यग्निस्मृतस्य भूरे, रीशे रायः सुवीर्यस्य दाताः ।
मा त्वा वयं सहसावन्नर्वासा, माप्स्यः परि पदाम् मर्दुवः ॥ ६ ॥

परिपशुं हारणस्य रेक्णो, नित्यस्य रायः पतयः स्याम ।
न शेषो अग्ने अन्यजातम्, स्वर्चतानस्य मा पृथो वि दुक्षः ॥ ७ ॥

नहि प्रभायारणः सुशोवो, ऽन्योर्दयां मनसा मन्तवा ड ।
अथा चिदोक्ः पुनरित् स ए, त्वा नो वाज्यमीपाळेतु नय्यः ॥ ८ ॥

त्वमग्ने वनुष्यतो नि पाहि, त्वमु नः सहसावन्नव्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः, सं रयिः स्मृहयाप्यः सहस्री ॥ ९ ॥

पुता नो अग्ने सीमगा दिदी, ह्यपि क्रतुं सुचेतसं धतेम ।
विश्वो स्तोतृभ्यो गृणते च सन्तु, युयं पात स्वस्तिभिः सदा नः ॥ १० ॥

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१ मैत्रावरुणिरंसिष्ठः । वैश्वानरोऽग्निः । त्रिष्टुप् ।

प्राग्रये त्वसे भरध्वं, गिरं दिवो अरुतये पृथिव्याः ।
यो विश्वेयाममृतानामुपस्थे, वैश्वानरो वावृधे जागृयद्भिः ॥ १ ॥
पृथो दिवि धाय्यग्निः पृथिव्यां, नेता सिन्धूनां वृषभः स्तियोनाम् ।
स मानुषीरभि विशो वि भाति, वैश्वानरो वावृधानो वरेण ॥ २ ॥
त्वद् भिया विशो आयन्नसिक्ती, रसमना जहतीर्भोजनानि ।
वैश्वानर पुरे शोशुचानः, पुरो यदग्ने द्रव्यन्नदीदेः ॥ ३ ॥
तव त्रिधातु पृथिवी उत धीर्, वैश्वानर व्रतमग्ने सचन्त ।
त्वं भासा रोदसी आ तंतुन्या, ऽजन्त्रेण शोचिषा शोशुचानः ॥ ४ ॥
त्वामग्ने हस्तिं वावराणा, गिरः सचन्ते धुनयो घृताचीः ।
पतिं कृष्टीनां रथ्यं रयीणां, वैश्वानरमुपसां केतुमहाम् ॥ ५ ॥
त्वे असुर्यो घसवो नृण्वन्, क्रतुं हि ते मित्रमहो जुपन्त ।
त्वं दस्युरोकेसो अग्न आज, उरु ज्योतिर्जनयन्नार्यीय ॥ ६ ॥
स जार्यमानः परमे ध्योमन्, घायुर्न पाथः परि पांसि सद्यः ।
त्वं भुवना जनयन्नभि क्रतुः, अर्पत्याय जातवेदो दशस्यन् ॥ ७ ॥
तामग्ने अस्मे इप्समेयस्य, वैश्वानर घृमतीं जातवेदः ।
यया राधः पिन्वसि विश्वधार, पृथु अयां दाशुपे मर्त्याय ॥ ८ ॥
तं नो अग्ने मध्वद्वपः पुरुक्षुं, रयिं नि वाजं ध्रुव्यं युवस्य ।
वैश्वानर महि नः शर्म यच्छ, रुद्रेभिर्ऋते वसुभिः सुजोषाः ॥ ९ ॥

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७ मैत्रावरुणिवंसिष्ठः । वैश्वानरोऽग्निः । त्रिष्टुप् ।

प्र सुम्राजो असुरस्य प्रशस्तिः, पुंसः कृष्टीनामेनुमाद्यस्य ।
 इन्द्रस्येव प्र त्वसस्कुतानि, वन्दे द्वायं वन्दमानो विवस्मि ॥ १ ॥
 क्वधि केतुं धासि भानुमद्रेर्, हिन्वन्ति शं राज्यं रोदस्योः ।
 पुरंदरस्य गीर्भिरा विवासे, ऽग्नेर्वृतानि पुष्या महानि ॥ २ ॥
 न्यक्तून् ग्रथिनो मृधवाचः, पूर्णारश्त्रदाँ अघृधाँ अयुक्तान् ।
 प्रप्त तान् दस्यूरशिविवायु, पूर्वश्चकारापराँ अयज्यून् ॥ ३ ॥
 यो अपाचीने तमसि मदन्तीः, प्राचीश्चकार नृतमः शर्चीभिः ।
 तमीशानं वस्यो अग्निं गृणीये, ऽनानतं दूमर्यन्तं वृतन्यून् ॥ ४ ॥
 यो देहोऽनमयद् वधस्त्रैर्, यो अर्यपत्नीरुपसश्चकार ।
 स निरुध्या नहुषो युद्धो अग्निर्, विशश्चके वलिहृतः सहोभिः ॥ ५ ॥
 यस्य शर्मन्नुप विश्वे जनासु, पवैस्तस्युः सुमतिं भिक्षमाणाः ।
 वैश्वानरो वरुमा रोदस्यो, राग्निः संसाद पित्रोरुपस्थम् ॥ ६ ॥
 आ देवो ददे युध्याऽवसूनि, वैश्वानुर उदिता सूर्यस्य ।
 आ समुद्रादवरादा परस्मान्, दाग्निर्देदे दिव आ पृथिव्याः ॥ ७ ॥

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७ मैत्रावरुणिवंसिष्ठः । अग्निः । त्रिष्टुप् ।

प्र यो देवं चित् सहस्रानग्निः, मथ्यं न वाजिनं हिपे नमोभिः ।
 भवा नो द्रुतो अध्वरस्य विद्वान्, त्वनां देवेषु विविदे मितद्रुः ॥ १ ॥
 आ याहाग्ने पृथ्याऽनु स्वा, मन्द्रो देवानां सख्यं जुषाणः ।
 आ सानु शुष्मेर्नदयन् पृथिव्या, जम्भेभिर्विष्वमुशधन्वनानि ॥ २ ॥
 प्राचीनो यशः सुधितुं हि वह्निः, प्रीणीते अग्निरील्लितो न होता ।
 आ मातरा विश्वयो हुवानो, यतो यविष्ठ जग्निपे सुदोचः ॥ ३ ॥

सद्यो ब्रह्मरे रथिरं जनन्तु, मानुषासो विचंतसो य पपाम् ।
 विशामधापि विदपतिर्दुरोणेः, ऽग्निर्मन्द्रो मधुवचा क्रतावा ॥ ४ ॥
 असादि वृतो बहिराजगन्धा, नमिर्ब्रह्मा नृपदने विधृता ।
 धौश्च यं पृथिवी वावृधाते, आ यं होता यजति विश्ववारम् ॥ ५ ॥
 एते शुभ्रेभिर्विभ्वमातिरन्तु, मन्त्रं ये वारं नर्या अतश्चन ।
 प्र ये विदास्तिरन्तु धोपमाणा, आ ये मे अस्य दीर्घयक्षतस्य ॥ ६ ॥
 नू त्वामेग्न ईमेहे वसिष्ठा, ईशानं सूनो सहसो वसन्ताम् ।
 इयं स्तोतृभ्यां मुखयद्भय आनङ्, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

इन्धे राजा समर्थो नमोभिर्, यस्य प्रतीकमाहुतं घृतेन ।
 नरो ह्य्येभिरीळते स्वाधु, आगिरप्र उपसामशोचि ॥ १ ॥
 अयमु प्य सुमहौ अवेदि, होता मन्द्रो मनुषो यक्षो अग्निः ।
 वि भा अकः सखजानः पृथिव्यां, कृष्णपविरोपधीभिर्ववक्षे ॥ २ ॥
 कया नो अग्ने वि यसः सुवृत्तिः, कामु स्युधामृणयः क्षस्यमानः ।
 कदा भवेम पतेयः सुदध्र, रायो घुन्तारो दुष्टरस्य स्वाधोः ॥ ३ ॥
 प्रप्रायमग्निर्भूतस्य शृण्ये, वि यत् सूर्यो न रोचते बृहद् भाः ।
 अभि यः पुनं पृतनासु तस्थी, पुतानो दैव्यो अतिथिः शुशोच ॥ ४ ॥
 अमग्निन् त्वे आहवनाति भूरि, भुवो विश्वेभिः सुमन्ता अनीकैः ।
 म्नुतधिदग्ने शृण्वे गृणानः, म्युयं यधस्य तन्व्यं सुजात ॥ ५ ॥
 इदं यचः शतुम्नाः संसेहन्तु, सुदुग्धेयं जनिषीष्ट द्विपहोः ।
 नं यत् स्तोतृभ्य आपये भर्षाति, घृमर्दमीयचातनं रक्षोहा ॥ ६ ॥
 नू त्वामेग्न ईमेहे वसिष्ठा, ईशानं सूनो सहसो वसन्ताम् ।
 इयं स्तोतृभ्यां मुखयद्भय आनङ्, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

अयोधि जार उपसामुपस्था, जोता मन्द्रः कवितमः पावकः ।
दधाति केतुमुभयस्य जन्तोर्, हव्या देवेषु द्रविणं सुहृत्सु ॥ १ ॥

स सुक्रतुर्यो वि दुरः पणीनां, पुनानो अकं पुनमोजसं नः ।
होता मन्द्रो विशां दर्मनास्, तिरस्तामो ददशे राम्याणाम् ॥ २ ॥

अमूरः कविरदितिर्विवस्वान्, सुसंसन्मित्रो अतिथिः शिवो नः ।
चित्रभानुरुपसां भात्यग्रे, ऽपां गर्भः प्रस्व आ विवेद ॥ ३ ॥

ईलेन्यो यो मनुषो युगेषु, समनुगा अशुचज्जातवेदाः ।
सुसुहृदां भानुना यो विभाति, प्रति गावः समिधानं बुधन्त ॥ ४ ॥

अग्रे याहि द्रुत्यं मा रिपण्यो, देवां अच्छा ब्रह्मकृतां गुणेन ।
सरस्वतीं मरुतो अश्विनापो, यक्षि देवान् रत्नधेयांश्च विश्वान् ॥ ५ ॥

त्वामग्ने समिधानो वासिष्ठो, जरुथ हन् यक्षि राये पुरंधिम् ।
पुरुणीथा जातवेदो जरस्व, युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

उपो न जारः पृथु पाजो अथेद्, दर्विद्युतद् दीद्यच्छोशुचानः ।
वृषा हरिः शुचिरा भाति भासा, धियो हिन्द्वान उशतीरजीगः ॥ १ ॥

स्वर्णं वस्तोरुपसामरोचि, यज्ञं तन्वाना उशिजो न मन्म ।
अग्निर्जन्मानि देव आ वि विद्वान्, द्रवद् दूतो देवयाधा वर्निष्ठः ॥ २ ॥

अच्छा गिरां मतयो देवयन्ती, रग्निं यन्ति द्रविणं भिक्षमाणाः ।
सुसुहृदां सुप्रतीकं स्वज्ञं, हव्यवार्हमरुतिं मातुषाणाम् ॥ ३ ॥

इन्द्रं नो अग्रे वसुभिः सजोपा, रुद्रं रुद्रेभिरा वहा बृहन्तम् ।
आदित्येभिरदितिं विश्वजन्यां, बृहस्पतिमृकभिर्विश्ववारम् ॥ ४ ॥

मुन्द्रं होतारमुशिजो यविष्ठः, मग्निं विश ईच्छते अध्वरेषु ।
स हि क्षपायाम् अमचन्द रयीणाः, मतेन्द्रो दुतो यजथाय देवान् ॥ ५ ॥

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५ मैत्रावरुणिवंसिष्ठः । अग्निः । त्रिष्टुप् ।

मुह्यं अस्यध्वरस्य प्रकेतो, न ऋते त्वदमृता मादयन्ते ।
आ विभ्वेभिः सूर्यं याहि देवैर्, न्यग्ने होता प्रथमः सदेह ॥ १ ॥
त्वामीळते अजिरं दुत्याय, हविर्मन्तः सद्मिन्मानुषासः ।
यस्य देवैरासदो बर्हिर्गन्धे, ऽहान्यसौ सुदिना भवन्ति ॥ २ ॥
त्रिधिदक्तोऽथ चिकितुषंसन्ति, त्वे अन्तर्द्रोशुषे मर्याय ।
मनुष्यदक्ष इह यक्षि देवान्, भया नो दुतो अभिशस्तिपावा ॥ ३ ॥
अग्निरीशे बृहतो अध्वरस्याः, ऽग्निविभ्वस्य हविषः कृतस्य ।
कतुं ध्वस्य वसयो जुपन्ताः, ऽथा देवा दधिरे हव्यवाहम् ॥ ४ ॥
आग्नें वह हविरधाय देवाः, निन्द्रज्येष्ठास इह मादयन्ताम् ।
इमं यज्ञं दिवि देवेषु धेहि, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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३ मैत्रावरुणिवंसिष्ठः । अग्निः । त्रिष्टुप् ।

अगन्म मुहा नमसा यविष्ठं, यो दीदाय समिद्धः स्वे दुरोणे ।
चित्रभानुं रोदसी अन्तर्यामि, स्वाहुतं विभ्वतः प्रत्यञ्चम् ॥ १ ॥
स ब्रह्मा विभ्वा दुरितानि साहा, नग्निः एषे दम् आ जातयंदाः ।
स नो रक्षिषद् दुरितादयद्याः, दस्मान् गृणत उत नो मृचोनेः ॥ २ ॥
त्वं वरुण उत मित्रो अग्ने, त्वां वर्धन्ति मतिमिर्वलिष्ठाः ।
त्वे वसु सुषणनानि सन्तु, यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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३ मैत्रावरुणिर्वसिष्ठः । वैश्वानरोऽग्निः । त्रिष्टुप् ।

प्राग्नये विश्वशुचं धियुधेः, ऽसुरघ्ने मन्म धीतिं भरध्वम् ।

भरे हविर्न बर्हिषि प्रीणानो, वैश्वानराय यतये मतीनाम् ॥ १ ॥

त्वमग्ने शोचिषा शोशुचान्, आ रोदसी अपृणा जार्यमानः ।

त्वं देवाँ अभिशस्तेरमुञ्चो, वैश्वानर जातवेदो महित्वा ॥ २ ॥

जातो यदग्ने भुवना व्यर्थाः, पशून् न गोपा इयः परिज्मा ।

वैश्वानर ब्रह्मणे विन्द गातुं, युयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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३ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप्, १ बृहती ।

सुमिधा जातवेदसे, देवाय देवहृतिभिः ।

हविभिः शक्रशोचिषे नमस्विनो, वयं दाशेमाग्रये ॥ १ ॥

वयं ते अग्ने सुमिधा विधेम, वयं दाशेम सुष्टुती यजत्र ।

वयं घृतेनाध्वरस्य होतर्, वयं देव हविषा भद्रशोचे ॥ २ ॥

आ नो देवेभिरुप देवहृतिः, मग्ने याहि वर्यदृतिं जुषाणः ।

तुभ्यं देवाय दाशतः स्याम, युयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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१५ मैत्रावरुणिर्वसिष्ठः । अग्निः । गायत्री ।

उपसचाय मीळ्दुपं, आस्यं जुहुता हविः । यो नो नेदिष्टमाप्यम् ॥ १ ॥

यः पञ्च चर्यणीरभि, निप्रसाद् दमेदमे । कृधिर्गृहपतिर्युवा ॥ २ ॥

स नो वेदो अमात्यः, मग्नी रक्षतु विश्वतः । उतासान् पात्यंहसः ॥ ३ ॥

नवं नु स्तोममग्रये, दिवः श्येनाय जीजनम् । वस्यः कृधिद् घनार्ति नः ॥ ४ ॥

स्पार्हा यस्य धियो हरो, रयिर्वीर्यतो यथा । अग्रे यज्ञस्य शोचतः ॥ ५ ॥
 सेमां वेतु वपेटृतिः, मग्निर्जुपत नो गिरः । यजिष्ठो हव्यवाहनः ॥ ६ ॥
 नि त्वा नक्ष्य विदपते, धुमन्तं देव धीमहि । सुवीरमग्न आहुत ॥ ७ ॥
 क्षप उस्त्रश्च दीदिहि, स्वग्नयस्त्वया वयम् । सुवीरस्त्वमस्मयुः ॥ ८ ॥
 उप त्वा सातये नरो, विप्रांसो यन्ति धीतिभिः । उपाक्षरा सहस्रिणी ॥ ९ ॥
 अग्नी रक्षांसि सेधाति, शुक्रशोचिरमर्त्यः । शुचिः पावक ईद्व्यः ॥ १० ॥
 स नो राधांस्या भूरे, शानः सहसो यहो । भगश्च दातु वार्यम् ॥ ११ ॥
 त्वमग्ने वीरवद् यशो, देवश्च सविता भगः । दितिश्च दाति वार्यम् ॥ १२ ॥
 अग्ने रक्षा णो अंहसुः, प्रति ष्व देव रीरतः । तपिष्ठैरजरो दह ॥ १३ ॥
 अधो मही न आयुः, स्यनाधृष्टो नृपीतये । पूर्वैवा शतभुजिः ॥ १४ ॥
 त्वं नः पाह्यंहसो, दोषावस्तरघायतः । दिवा नक्तमदाभ्य ॥ १५ ॥

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१२ मैत्रावरुणिवंसिष्ठः । अग्निः । प्रगाथः (= विपमा वृहती, समा सतोवृहती) ।

एना वो अग्नि नमस्तो, जो नपात्मा हुये ।

प्रियं चेतिष्ठमरतिं स्वध्वरं, विश्वस्य दूतममृतम् ॥ १ ॥

स योजते अग्न्या विश्वभोजसा, स उद्रघत् स्वाहुतः ।

सुप्रज्ञा यज्ञः सुरामी वसूतां, देवं राधो जनानाम् ॥ २ ॥

उदस्य शोचिरस्या, दाजुहानस्य मीळ्ढुर्यः ।

उद् धुमासो अ पासो दिविस्पृशः, समग्निमिन्धते नरः ॥ ३ ॥

तं त्वा दूतं कृण्महे यदास्तमं, देवा आ वीतये वह ।

विधा सतो सहसो मर्तभोजना, रास्य तद् यत् त्वेमहे ॥ ४ ॥

त्वमग्ने गृहपतिस्, त्वं होता नो अध्वरे ।

त्वं पोता विश्वचार प्रचेता, यक्षि वेपिं सु वार्यम् ॥ ५ ॥

कृधि रत्नं यजमानाय सुक्रतो, त्वं हि रत्नधा असि ।

आ न ऋते शिशीहि विश्वमृत्विजं, सुशंसो यश्च दक्षते ॥ ६ ॥

त्वे अग्ने स्वाहुत, प्रियासः सन्तु सूर्यः ।

यन्तापो ये मघधानो जनानां, मुर्धान् दयन्तु गोनाम् ॥ ७ ॥

येषामिच्छा घृतहस्ता दुरोण आँ, अपि प्राता निपीदति ।

ताँस्त्रायस् सहस्य द्रुहो निदो, यच्छा नः शर्म दीर्घश्रुत् ॥ ८ ॥

स मन्द्रया च जिह्या, वह्निरासा विदुष्टरः ।

अग्ने रयि मघवद्भ्यो न आ वह, हव्यदाति च सूर्य ॥ ९ ॥

ये राधाँसि ददत्यश्व्या मघा, कामेन् श्रवसो महः ।

ताँ अहंसः पिष्टहि पृष्टभिष्टं, शतं पुभिर्यविष्ठ ॥ १० ॥

देवो वो द्रविणोदाः, पुर्णा विघष्ट्यासिचर्म ।

उद् वो सिञ्चध्वमुप वा पृणध्व-, मादिद् वो देव ओहते ॥ ११ ॥

तं होतारमध्वरस्य प्रचेतसं, वह्नि देवा अरुणवत ।

दधाति रत्नं विधत्ते सवीर्यं, मग्निर्जनाय दाशुषे ॥ १२ ॥

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७ मैत्रावरुणिवंसिष्ठः । अग्निः । द्विपदा शिष्टुप् ।

अग्ने भव सुप्रमिधा समिद्ध, उत वह्निरुर्विया वि स्तृणीताम् ॥ १ ॥

उत द्वार उशतीरि श्रयन्ता-, मुत देवाँ उशत आ वहेह ॥ २ ॥

अग्ने वीहि हविषा यक्षि देवान्, स्वध्वरा कृणुहि जातवेदः ॥ ३ ॥

स्वध्वरा करति जातवेदा, यश्च देवाँ अमृतान् पिप्रयञ्च ॥ ४ ॥

यंस्य विश्वा वार्याणि प्रचेतः, सत्या भवन्त्याशिषो नो अद्य ॥ ५ ॥

त्वामु ते दधिरे हव्यवाहं, देवासो अग्न ऊर्ज आ नपातम् ॥ ६ ॥

ते ते देवाय दार्शतः स्याम, महो नो रत्ना वि दध इयानः ॥ ७ ॥

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२५ मैत्रावरुणिवंसिष्ठः । इन्द्रः, २२-२५ सुदाः पैजवनः । विन्दुप ।

त्व ह यत् पितरश्चिन्न इन्द्र, विश्वा घामा जस्तितारो अस्तन्वन् ।

त्वे गार्गः सुदुघास्त्वे ह्यध्यास्, त्वं वसुं देवयते वानिष्ठः ॥ १ ॥

राजेंव हि जनिभिः क्षेप्येवाः, ऽव धुमिरभि विदुष्कविः सन् ।

प्रिशा गिरौ मघघ्न गोभिरभ्यैस्, त्वायतः शिरीहि राये अस्मान् ॥ २ ॥

इमा उ त्वा पस्पृधानासो अत्र, मन्द्रा गिरौ देवयन्तीरुप स्युः ।

अर्वाचीं ते पृथ्या राय पंतु, स्वाम ते सुमताविन्द्र शर्मन् ॥ ३ ॥

धेनुं न त्वा सुयवसे दुदुक्षः, द्रुप ब्रह्माणि सखजे व्रसिष्ठः ।

त्वामिन्मे गोपति विश्व आहाः, ऽऽ न इन्द्रः सुमति गन्त्वच्छ ॥ ४ ॥

अर्णोसि चित् पप्रधाना सुदास, इन्द्रो गाधान्यरुणोत् सुपारा ।

शर्धन्तं शिन्मुमुचर्यस्य नयुः, शापं सिन्धूनामरुणोदशस्तीः ॥ ५ ॥

पुरोळा इत् तुर्वशो यधुरासीद्, राये मत्स्यासो निशिंता अपीव ।

धृष्टिं चक्रुर्भृगवो द्रुह्यवश्च, सखा सखायमतद् विपूचोः ॥ ६ ॥

आ पुक्थासो भलानसो भनुन्ताः, ऽलिनासो विशाणिनः शिवासः ।

आ योऽनयत् सधमा आर्यस्य, गुय्या तत्सुभ्यो अजगन् युधा नृन् ॥ ७ ॥

दुराण्योऽ अदितिं स्त्रेयन्तोः, ऽचेतसो वि जगृध्रे परुष्णीम् ।

महाविष्यक् पृथिवीं पत्यमानः, पुशुक्कविरशयुश्चार्यमानः ॥ ८ ॥

इयुरयं न न्यधं परुष्णीः, माशुश्चनेदमिषित्वं जंगाम ।

सुदास इन्द्रः सुतुक्कां अमिश्राः, नरन्वयन्मानुषे वध्रिवाचः ॥ ९ ॥

इयुर्गात्रो न यवसादगोपा, यथाकृतमभि मित्रं चितासः ।

पृक्षिगात्रः पृक्षिनिप्रेषितासः, धृष्टिं चक्रुर्नियुतो रन्त्यश्च ॥ १० ॥

एकं च यो विंशतिं च अयस्या, वैकुण्ठेयोजनान् राजा न्यस्तः ।

दस्सो न सधन् नि जिंशाति घृहिः, शूरः सर्गमरुणोदिन्द्रं पयाम् ॥ ११ ॥

अर्धं धृतं कवयं वृद्धम्, प्यनुं द्रुहं नि वृणग्वज्रवाहुः ।

यृणाना अत्र सख्याय सूर्यं, त्यायन्तो ये अर्मदधनुं त्वा ॥ १२ ॥

वि सुयो विश्वा दंष्ट्रितान्यङ्गाः, मिन्द्रः पुरः सहसा स्रत ददः ।

व्यानयस्य तत्सवे गयं भागं, जेष्मं पुरं विदथे मध्ववाचम् ॥ १३ ॥

नि गव्यवोऽनयो द्रुहावश्च, पुष्टिः दाता सुषुपुः पद् सहस्री ।

पृष्टिर्वीरासो अधि पद् दुवोयु, विश्वेदिन्द्रस्य वीर्यो कृतानि ॥ १४ ॥

इन्द्रेणैते तत्सवो वेविषाणा, आपो न सृष्टा अधवन्त नीचीः ।

दुर्मित्रासः प्रकलविन्मिमाणा, जहृविश्वानि भोजना सुदासं ॥ १५ ॥

अथ धीरस्य शतपात्रनिन्द्रं, परा शर्धन्तं ननुदे अभि क्षाम् ।

इन्द्रो मन्युं मन्युम्यो मिमाथ, भोजे प्रयो वर्तन्ति पत्यमानः ॥ १६ ॥

आध्रेण चित् तद्रेकं चकार, सितां चित् पत्येना जघान ।

अथ स्रक्तीर्विदयावृक्षदिन्द्रः, प्रार्थच्छद् विश्वा भोजना सुदासं ॥ १७ ॥

शश्वन्तो हि शश्रवो राधुष्टे, भेदस्य चिच्छर्धतो विन्दु रन्ध्रम् ।

मर्तो पनः स्तुवन्तो यः कृणोति, तिम्रं तस्मिन् नि जहि वज्रमिन्द्र ॥ १८ ॥

आवृदिन्द्रं यमुना तत्सवश्च, प्रात्रं भेदं सूर्यतोता मुपायत् ।

अजासश्च शिप्रवो यक्षश्च, वलिं शीर्षाणि जभूरश्वानि ॥ १९ ॥

न ते इन्द्र सुमतयो न रायः, संचक्षे पूर्यो उपसो न नूनाः ।

देवकं चिन्मान्यमानं जघन्थाः, ऽव तमना बृहतः शम्बरं भेत् ॥ २० ॥

प्र ये गृहादममदुस्त्वाया, पंराशरः शतयातुर्वसिष्ठः ।

न ते भोजस्य सृष्ट्यं मृपन्ताः, ऽधो सूरिभ्यः सुदिना व्युच्छान् ॥ २१ ॥

हे नप्तुद्वयवतः शते गोर्, द्वा रयो बभूवन्ता सुदासः ।

अर्हयग्ने पैजघनस्य दानं, होतव्यं सन्न पर्येमि रेभन् ॥ २२ ॥

चत्वारो मा पैजघनस्य दानाः, सर्दिष्टयः कृशानितो निरेके ।

क्रुञ्जासो मा पृथिविष्ठाः सुदासस्, तोकं तोकाय श्रयसे वहन्ति ॥ २३ ॥

यस्य श्रवो रोदसी अन्तर्या, शीर्ष्णशीर्ष्णं विवभाजा विभक्ता ।

सुमेदिन्द्रं न स्रवतो गृणन्ति, नि युष्यामधिर्मशिशादुभीकं ॥ २४ ॥

इमं नेरो मरुतः सश्चतानु, दिवोदासं न पितरं सुदासः ।

अविष्टना पैजघनस्य केतं, दृणाशं क्षत्रमजरं दुयोयु ॥ २५ ॥

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११ निद्रावन्निद्रादिभिः । इन्द्रः । विष्णुः ।

यस्मिन्मृगंशो वृषमो न मीनः, पक्षः कृष्टिश्चावर्धति प्र विम्बाः ।
यः शर्वतो अदाशुगो गर्वस्य, प्रयन्ताणि सुचित्रराय वेदेः ॥ १ ॥

त्वं ह त्पदिन्द्र कुत्समावः, शुश्रूषमाणन्त्या समर्थे ।
दासं यच्छुष्पं कुर्य्वं न्यन्ता, अन्वय आर्जुनयाय शिखन् ॥ २ ॥

त्वं घृष्णो घृषता यूनहृष्यं, प्राघो विम्बाभिरुतिभिः सुदासन् ।
प्र पौर्णकुन्ति प्रमदस्युमावः, शेषमाता वृषहर्त्येपु पुरम् ॥ ३ ॥

त्वं नृमिर्नृमणो देवर्षीर्ता, भूरीणि वृत्रा हर्यम्ब हंसि ।
त्वं नि दस्युं सुमूर्तिं घृति चान्, ऽस्वापयो दुभीतये सुहन्तु ॥ ४ ॥

तव च्यान्तानि वज्रहस्त तानि, नव यन् पुरं नयति च सुघः ।
निवेशने शततमाधिवेपी, र्हञ्च घृत्रं नमुचिमुताहन् ॥ ५ ॥

सना ता तं इन्द्र भोजनानि, रातहृष्याय दाशुरं सुदासं ।
वृष्णं ते हरी वृषणा युनज्मि, व्यन्तु ब्रह्माणि पुरुशार्क वाजम् ॥ ६ ॥

मा तं अस्यां सहसावन् परिष्ठा, वृषार्य भूम हरिः परादै ।
आर्यस्य नोऽवृकेभिर्वर्धेयस्, तव प्रियासः सुरिषु स्याम ॥ ७ ॥

प्रियास इत् तं मयवन्नभिष्टी, नरो मदेम गरुणे सखायः ।
नि त्वर्षं नि पाहं शिशी, ह्यतिधिन्वाय शंस्यं करिष्यन् ॥ ८ ॥

मयध्विन्तु तं मयवन्नभिष्टी, नरो शंसन्त्युत्पुशसं उरुधा ।
ये ते हवीर्भिविं पर्णीरिदाश- अस्मान् वृणीष्व युज्याय तस्मै ॥ ९ ॥

एते स्तोमा नरां नृतम तुभ्यं, मस्मद्यञ्चो ददतो मृषानि ।
तेरीमिन्द्र वृषहर्त्यं शिषो भुः, सखा च शरंऽधिता च नृणाम् ॥ १० ॥

नू इन्द्र शूर स्वर्गमान ऊनी, ब्रह्मजुतन्त्या वावृधस्य ।
उप नो वाजान् मिमीतुष स्निन्, युयं पात स्वस्तिभिः सदा नः ॥ ११ ॥

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१० मैत्रायण्यैर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

उभो जेहे वीर्याय स्वधावाञ्च, चक्रिरपो नयौ यत् करिष्यन् ।

जग्मिर्युवा नृपदेनमवोभिस्, दाता न इन्द्र एतसो महश्चित् ॥ १ ॥

हन्ता वृत्रमिन्द्रः शशुवान्, प्रावीचु वीरो जरितारमुती ।

कर्ता सुदासे अह वा उ लोकं, दाता वसु मुहुरा दाशुषे भूत् ॥ २ ॥

युध्मो अन्वया खेजुरुत् समष्टा, शूरः सन्नापाड् जनुपेम्पाब्धः ।

व्यास इन्द्रः पृतनाः स्वोजा, अधा विश्वं शत्रूयन्तं जघान ॥ ३ ॥

उभे चिदिन्द्र रोदसी महित्वा, ऽऽप्राथ तविषीभिस्तुविष्मः ।

नि वज्रमिन्द्रो हरिवान् मिमिक्षन्त, समन्धसा मदेपु वा उवोच ॥ ४ ॥

वृषा जजान वृषणं रणाय, तमु चिन्नारी नयौ ससूव ।

प्र यः सेनानीरध नृभ्यो अस्ती, नः सत्या गुवेपणः स धृष्णुः ॥ ५ ॥

नू चित् स ध्रेपते जनो न रेपुन्, मनो यो अस्य घोरमाधिवासात् ।

यज्ञैर्य इन्द्रे दधते दुर्वासि, क्षयत् स राय क्रतुपा क्रतेजाः ॥ ६ ॥

यदिन्द्र पूषा अपराय शिक्ष, नयज्ज्यायान् कनीयसो देष्णम् ।

अमृत इत् पर्यासीत् दुर, मा चित्र चित्र्यं भरा रयि नः ॥ ७ ॥

यस्त इन्द्र प्रियो जनो ददाश, दसन्निरेके अद्रिवः सखा ते ।

धुयं तं अस्यां सुमतौ चनिष्ठाः, स्याम् वरूथे अघ्नतो नृपीतौ ॥ ८ ॥

एष स्तोमो अचिक्रद्द वृषा त, उत स्तामुर्मघवन्नकपिष्ट ।

रायस्कामो जरितारं त आगन्, त्वमुह शक्र वसु आ शक्रो नः ॥ ९ ॥

स न इन्द्र त्वर्यताया इषे धास्, त्मना च ये मघवानो जुनन्ति ।

वस्वी पु तं जरित्रे अस्तु शक्तिर्, युयं पात स्वस्तिभिः सदा नः ॥ १० ॥

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१० मैत्रावरुणैर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

असोवि देवं गोक्रेजीकुमन्धो, न्यस्मिन्निन्द्रो जनुर्गमुवोच ।
वोधामसि त्वा हर्यश्च यज्ञैर्, बोधा नः स्तोममन्धसो मदेषु ॥ १ ॥

प्र यन्ति यज्ञं विपर्यन्ति ग्रहिः, सोममादौ विदथं दुध्रवाचः ।
न्यु ध्रियन्ते यशसो गृभादा, दुरव्यन्दो वृषणो नृपाचः ॥ २ ॥

त्वमिन्द्र स्रवित्वा अपस्कः, परिष्टिता अहिना शूर पुर्वोः ।
त्वद् वावके रथ्योऽ न घेना, रेजन्ते विश्वा कृत्रिमाणि भीमा ॥ ३ ॥

भीमो वित्रेयार्कुधेभिरेपाः, मपांसि विश्वा नयाणि विद्वान् ।
इन्द्रः पुरो जहृपाणो वि वृधोत्, वि वज्रहस्तो महिना जघान ॥ ४ ॥

न यातव इन्द्र जूजुवुनो, न वन्दना शयिष्ठ वेद्याभिः ।
स शर्धदयो विपुणस्य जन्तोर्, मा शिश्रदेवा अपि गृकृतं नः ॥ ५ ॥

अभि कर्त्वेन्द्र भूरघु जमन्, न तं विव्यङ् महिमानं रजांसि ।
स्वेना हि वृधं शर्वसा जघन्य, न शत्रुन्तं विविदद् युधा तं ॥ ६ ॥

देवाश्चित् ते असुर्याय पूर्वं, ऽनु क्षत्राय ममिरे सहांसि ।
इन्द्रो मघाभिं दयते विप्रहो, न्द्रं वार्जस्य जोहुवन्त स्रातो ॥ ७ ॥

कीरिध्विद्धि त्वामर्घसे जुहावे, शानमिन्द्र सौमगस्य भूरः ।
अयो यभूथ शतमूते अस्मे, अभिक्षत्तुस्त्यावतो वरूता ॥ ८ ॥

सखायस्त इन्द्र विभ्यहं स्याम, नमोवृधासो महिना तंस्रव ।
वन्वन्तु स्मा तेऽवसा समीक्रे, ऽभीतिभूयो वनुगं शयांसि ॥ ९ ॥

स न इन्द्र त्वर्यताया इपे धास्, तमना च ये मघयानो जुनन्ति ।
यस्थी पु तं जरित्रे अस्तु शक्तिर्, युयं पात स्युस्तिभिः सदा नः ॥ १० ॥

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९ मैत्रावरुणिवंसिष्ठः । इन्द्रः । विराट्, ९ त्रिष्टुप् ।

पिया सोममिन्द्र मन्दतु त्वा, यं तं सुपाव हर्षध्वाद्रिः ।
सोतुर्वाहुभ्यां सुर्यतो नार्या ॥ १ ॥

यस्ते मदो युज्यश्चारुस्ति, येन वृत्राणि हर्षध्व हंसि ।
स त्वामिन्द्र प्रभूवसो ममचु ॥ २ ॥

योधा सु मे मघवन् वाचमेमां, यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्म सधमादे जुपस्व ॥ ३ ॥

धुधी हवं विपिणानस्याद्रेर्, योधा विप्रस्यार्चतो मनीषाम् ।
कृष्या दुवांस्यन्तमा सचेमा ॥ ४ ॥

न ते गिरो अपि मृष्ये तुरस्य, न सुष्टुतिमसुर्यस्य विद्वान् ।
सदा ते नाम स्वयशो विवस्मि ॥ ५ ॥

भूरि हि ते सर्वना मानुषेषु, भूरि मनीषी हयते त्वामित् ।
मारे अस्मन्मघवज्योक् कः ॥ ६ ॥

तुभ्येदिमा सर्वना शूर विश्वा, तुभ्यं ब्रह्माणि वर्धना कृणोमि ।
त्वं नृभिर्हव्यो विश्वधासि ॥ ७ ॥

नू चिन्तु ते मन्यमानस्य दुस्मो, दक्षुवन्ति महिमानमुग्र ।
न वीर्यमिन्द्र ते न राधेः ॥ ८ ॥

ये च पूर्व ऋषयो ये च नूत्ना, इन्द्र ब्रह्माणि जनयन्तु विप्राः ।
अस्मे तं सन्तु सख्या शिवानि, यूयं पात स्युस्तिभिः सदा नः ॥ ९ ॥

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६ मैत्रावरुणिवंसिष्ठः । इन्द्रः । त्रिष्टुप् ।

उदु ब्रह्माण्यैरत श्रवस्ये, न्द्रं समयं महया वसिष्ठ ।
आ यो विश्वानि शर्वसा ततानो, पथ्योता म ईर्वतो वचांसि ॥ १ ॥

अयोमि घोषं इन्द्र देवजामिः, रिरुज्यन्तु यच्छुद्धो विवाचि ।

नहि स्वमायुश्चिकिते जनेषु, तानीदं ह्यस्याति पर्यस्मान् ॥ २ ॥

युजे रथं गवेषणं हरिभ्याः, मुप व्रज्ज्वाणि जुजुषाणमस्युः ।

वि वाधिष्ठ स्य रोदसी महित्वे, न्द्रो वृत्राण्यप्रती जघन्वान् ॥ ३ ॥

आपश्चित् पिप्युः स्तयोऽं न गावो, नक्षत्रतं जरितारस्त इन्द्र ।

याहि वायुर्न नियुतो नो अच्छा, त्वं हि धीभिर्दयसे वि वाजान् ॥ ४ ॥

ते त्वा मदा इन्द्र मादयन्तु, शुष्मिणं तुविराधसं जरित्रे ।

एको देवत्रा दयसे हि मतीः, नस्मिञ्छूर सर्वने मादयस्व ॥ ५ ॥

एवेदिन्द्रं वृषणं यज्ञवाहुं, वसिष्ठासो अभ्यर्चन्त्युक्तैः ।

स नः स्तुतो वीरवद् धातु गोमद, युयं पीत स्वस्तिभिः सदा नः ॥ ६ ॥

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६ मैत्रावसुनिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

योनिष्ठ इन्द्र सदर्मे अकारि, तमा नृभिः पुरुहूत प्र याहि ।

असो यथा नोऽविता वृधे च, ददो वसन्ति मुमदश्च सोमैः ॥ १ ॥

गृभीतं ते मन इन्द्र द्वियर्हो, सुतः सोमः पारिपिस्ता मधूनि ।

विसृष्टधेना भरते सुवृक्तिः, रियमिन्द्रं जोह्वती मनीषा ॥ २ ॥

आ नो द्विष आ पृथिव्या ऋजीयि, सिद्रं वहिः सोमपेयाय याहि ।

वहन्तु त्या हरयो मधश्च, माङ्गुपमच्छा त्वयसं मदाय ॥ ३ ॥

आ नो विश्वाभिरुतिभिः सजोगा, व्रजं जुषाणो हर्यश्व याहि ।

वरीवृजत् स्वायिरेभिः सुदिमाः, ऽस्मे दधुद् वृषणं शुष्ममिन्द्र ॥ ४ ॥

एष स्तोमो मह उग्राय वाहे, धुरिवात्यो न याजयन्नधायि ।

इन्द्रे त्यापमर्क ईष्टे वसन्तां, दिवीचि चामधि नुः श्रोमतं धाः ॥ ५ ॥

एषा न इन्द्र वार्यस्य पृथि, प्र ते मूर्ही सुमतिं वेविदाम ।

इयं पिब्य मधवद्भयः सुवीरो, युयं पीत स्वस्तिभिः सदा नः ॥ ६ ॥

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६ मैत्रावरुणिवंसिष्ठः । इन्द्रः । त्रिष्टुप् ।

आ ते' सह इन्द्रोत्पुंश्र, समन्यवो यत् समरन्त सेनाः ।
पताति दिद्युन्नयस्य वाहोर्, मा ते मनो विष्वद्यस्त्रि चारीत् ॥ १ ॥

नि दुर्ग इन्द्र श्रथिहामित्रा-, नभि ये नो मतीसो भ्रमन्ति ।
आरे तं शंसं कणुहि निमित्तो-, रा नो भर समरणं वसन्ताम् ॥ २ ॥

शतं ते' शिप्रिभुतयः सुदासे, सहस्रं शंसा उत रातिरस्तु ।
जहि वर्धवैनुयो मर्त्यस्या-, ऽस्मे धुन्नमधि रत्नं च धेहि ॥ ३ ॥

त्वार्यतो हीन्द्र ऋत्ये अस्मि, त्वार्यतोऽधितुः शूर राती ।
विश्वेद्दानि तविषीव उग्रं, ओकः कणुष्व हरिवो न मर्धाः ॥ ४ ॥

कुत्सा पुते हयैश्वाय शूय-, मिन्द्रे सहो देवजूतमियाणाः ।
सुवा कृधि सुहनां शूर वृत्रा, वयं तरुत्राः सनुयाम् वार्जम् ॥ ५ ॥

एवा न इन्द्र वार्यस्य पृथिं, प्र ते' महीं सुमतिं वचिदाम ।
इयं पिन्व मधवद्भयः सुवीरां, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिवंसिष्ठः । इन्द्रः । त्रिष्टुप् ।

न सोम इन्द्रमसुतो ममाद्, नाग्रह्याणो मधवानं सुतासः ।
तस्मा उक्थं जनये यज्जुजोप-, द्रवन्नवीयः शृण्वद् यथा नः ॥ १ ॥

उक्थेऽक्थे सोम इन्द्रं ममाद्, नीधेनीधे मधवानं सुतासः ।
यदी सवार्धः पितरं न पुत्राः, समानदक्षा अवसे हवन्ते ॥ २ ॥

चकार ता कृणवन्नूनमन्या, यानि द्रुवन्ति वेधसः सुतेषु ।
जनीरिव पतिरेकः समानो, नि मांस्त्रे पुर इन्द्रः सु सर्वाः ॥ ३ ॥

एवा तमाहुत शृण्व इन्द्र, एको विभक्ता तरणिर्मवानाम् ।
मिथस्तुरे कृतयो यस्य पूर्वा-, रस्मे भद्राणि सश्वत प्रियाणि ॥ ४ ॥

पुवा वसिष्ठ इन्द्रमुतये नृन्, कृषीनां वृषभं सुते गृणाति ।
सहस्रिण उर्ष नो माहि वाजान्, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

इन्द्रं नरो नेमयिता हवन्ते, यत् पार्या युजते धियस्ताः ।
शूरो नृपाता शर्वसश्चक्रान्, आ गोमति वृजे भञ्जा त्वं नः ॥ १ ॥
य इन्द्र शुष्मो मघवन् ते अस्ति, शिक्षा सखिभ्यः पुरुहत् नृभ्यः ।
त्वं हि हृब्हा मघवन् विचेता, अपो वृधि परिवृतं न राधे ॥ २ ॥
इन्द्रो राजा जगतश्चरणीना, मधि क्षमि विपुरुषं यदस्ति ।
ततो ददाति दाशुपे वसूनि, चोदद् राध उपस्तुतश्चिदुर्वाक् ॥ ३ ॥
नू चिन्त इन्द्रा मघवा सहती, दानो वाजं नि र्यमते न ऊती ।
अनूना यस्य दक्षिणा पूर्णपार्य, ग्रामं नृभ्यो अभिधीता सखिभ्यः ॥ ४ ॥
नू इन्द्र राये वरिवस्क्रधी न, आ ते मनो ववृत्याम मघार्य ।
गोमदश्वावद् रथेवद् व्यन्तो, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

ग्रसा ण इन्द्रोर्ष याहि विद्वा, नृवाञ्छस्ते हरयः सन्तु युक्ताः ।
विश्वे चिद्धि त्वां विहवन्त मती, अस्माकमिच्छृणुहि विश्वमिन्य ॥ १ ॥
हयं त इन्द्र महिमा व्यानङ्, ग्रस्य यत् पारिं शवसिधृषीणाम् ।
आ यद् यजं दधिपे हस्ते उग्र, घोरः सन् क्रत्यो जनिष्ठा अपाब्धः ॥ २ ॥
तव प्रणीतीन्द्र जोहुवानान्त्, सं यधून् न रोदसी निनेध ।
मुहे क्षत्राय शर्वसे हि जज्ञे, ऽवृतुजि चित् वृतुजिरदिशत् ॥ ३ ॥

एभिर्न इन्द्राहमिदंशस्य, दुर्मित्रासो हि क्षितयः पवन्ते ।
 प्रति यद्यष्टे अनृतमनेना, अयं क्षिता वरुणो मायी नः सात् ॥ ४ ॥
 योचेमेदिन्द्रं मघवानमेनं, महो रायो राधसो यद् ददन्नः ।
 यो अर्चतो ब्रह्मकृतिमविष्टो, युयं पात स्यस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिवंसिष्ठः । इन्द्रः । त्रिष्टुप् ।

अयं सोमं इन्द्र तुभ्यं सुन्व, आ तु प्र याहि हरिबुस्तदांकाः ।
 पित्रा त्वत्स्य सुषुतस्य चारोर्, ददां मघानि मघवन्नियानः ॥ १ ॥
 ब्रह्मन् वीरं ब्रह्मकृतिं जुषाणां, ऽर्वाच्यो नो हरिभिर्याहि त्वयम् ।
 अस्मिन् पु सवने मादयस्वो, पु ब्रह्माणि शृण्व इमा नः ॥ २ ॥
 का तं अस्त्यरकृतिः सुन्तः, कदा नूनं तं मघवन् दाशेम ।
 विश्वा मृतीरा ततने त्वाया, ऽर्धा म इन्द्र शृण्वो हवेमा ॥ ३ ॥
 उतो धा ते पुत्र्याः इदासन्, योगं पूर्वैरामशृणोर्कृशीणाम् ।
 अधाहं त्वा मघवज्ञोहवीमि, त्वं न इन्द्रासि प्रमतिः पितेव ॥ ४ ॥
 योचेमेदिन्द्रं मघवानमेनं, महो रायो राधसो यद् ददन्नः ।
 यो अर्चतो ब्रह्मकृतिमविष्टो, युयं पात स्यस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिवंसिष्ठः । इन्द्रः । त्रिष्टुप् ।

आ नो देव शर्वसा याहि शुम्निन्, भवा वृध इन्द्र रायो धूम्य ।
 मूढे नृम्णाय नृपते सुवज्र, महि धन्वाय पौर्षाय शूर ॥ १ ॥
 हवन्त उ त्वा हव्यं विश्वीचि, तनूषु शराः सूर्यस्य सातौ ।
 त्वं विश्वेषु सेन्यो जनेषु, त्वं धृत्रार्णि रज्यया सुहन्तु ॥ २ ॥

अहा योदेन्द्र सुदिना व्युच्छान्, दधो यत् केतुमुपमं समत्सु ।
 न्यग्निः सीद्दसुरो न होता, हुयानो अत्र सुभगाय देवान् ॥ ३ ॥
 वयं ते तं इन्द्र ये च देव, स्तवन्त शूर ददतो मृगानि ।
 यच्छा सुरिभ्य उपमं वरुथं, स्वाभुर्वो जरणामक्षयन्त ॥ ४ ॥
 वोचेमेदिन्द्रं मृगवानमेनं, महो रायो राधसो यद् ददन्नः ।
 यो अर्चतो ब्रह्मरतिमविष्टो, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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१२ मैत्रावरुणिवसिष्ठः । इन्द्रः । गायत्री, १०-१२ विराट् ।

प्र व इन्द्राय भावेनं, हर्यभ्याय गायत । सखायः सोमपात्रे ॥ १ ॥
 शंसेदुक्थं सुदानय, उत धुक्षे यथा नरः । चक्रमा सत्यराधसे ॥ २ ॥
 त्वं न इन्द्र वाजयुस्, त्वं गव्युः शतक्रतो । त्वं हिरण्ययुर्वसो ॥ ३ ॥
 ध्यमिन्द्र त्वायवोः, ऽभि प्र णोनुमो वृषन् । विद्धी त्वस्य नो वसो ॥ ४ ॥
 मा नो निदे च वक्तव्येः, ऽयों रन्धीररावणे । त्वे अपि क्रतुर्मम ॥ ५ ॥
 त्वं वर्मासि मप्रथः, पुरोयोधश्च वृत्रहन् । त्वया प्रति ध्रुवे युजा ॥ ६ ॥
 मुहो उतासि यस्य तेः, ऽनु स्वधावरी सहः । मुन्नाते इन्द्र रोदसी ॥ ७ ॥
 तं त्वा मरुवती परि, भुवद् घाणीं सुधावरी । नक्षमाणा सह धुभिः ॥ ८ ॥
 ऊर्ध्वासुस्त्वान्विन्द्वो, भुवेन दुस्ममुष घवि । सं तं नमन्त कृष्टयः ॥ ९ ॥

प्र वो महे महिबुधे भरुवं, प्रचेतसे प्र सुमतिं कृणुध्वम् ।

विशः पूर्वाः प्र चरा चर्यणिप्राः ॥ १० ॥

उरुव्यचसे मुहिने सुवृक्षितः, मिन्द्राय ब्रह्म जनयन्त विप्राः ।

तस्य व्रतानि न मिनन्ति धीराः ॥ ११ ॥

इन्द्रं वाणीरनुत्तमन्युमेव, सुत्रा राजानं दधिरे सहध्वै ।

हर्यभ्याय वह्या समापीन् ॥ १२ ॥

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२७ (१-२५) मैत्रावरुणर्वसिष्ठः, २६ पूर्वार्धचंस्य शक्तिर्वसिष्ठो वा (शाटवायने ब्राह्मणे),
 २६-२७ शक्तिर्वसिष्ठो वा (ताण्डके ब्राह्मणे) । इन्द्रः । प्रगाथः—(बृहती,
 सनोबृहती), ३ द्विपदा विसृत् ।

मो पु त्वा वाचनश्चिन्ता, ऽऽरे अस्मन्ति रीरमन् ।

आरात्ताधित् सधुमादं न आ गहीन्, ह वा सधुप धुधि ॥ १ ॥

इमे हि ते ब्रह्मरुतः सुते सचा, मधौ न मश आसते ।

इन्द्रे कामं जरितारो वसुययो, रथे न पादमा दधुः ॥ २ ॥

रायस्वामो वज्रहस्तं सुदर्शिनं, पुत्रो न पितरं हवे ॥ ३ ॥

इम इन्द्राय सुन्विये, सोमासो दध्याधिरः ।

तां आ मदाय वज्रहस्त पितये, हरिभ्यां याद्योक आ ॥ ४ ॥

अवच्छुर्क्कर्णं ईयते वसन्तां, नू चिन्नो मधिपद् गिरः ।

सुग्रश्चिद् यः सहस्राणि शता ददुः, अकिर्दिन्सन्तुमा भिनत् ॥ ५ ॥

स वीरो अप्रतिष्कृत, इन्द्रेण शशुवे नृभिः ।

यस्तं गभीरा सर्वनानि वृत्रहन्तः, सुनोत्या च धावति ॥ ६ ॥

भवा वरूथं मघवन् मुघोनां, यत् समजामि शर्धतः ।

वि त्वाहेतस्य वेदनं भजेमः, ह्य दूणाशो भरा गर्यम् ॥ ७ ॥

सुनोता सोमपात्रे, सोममिन्द्राय वृज्जिणं ।

पचता पुस्तीरवसे रुणुध्वमित्, पूणन्नित् पृणते मर्यः ॥ ८ ॥

मा स्नेधत सोमिनो दक्षता महे, रुणुध्वं राय आतुजे ।

तरणिरिजयति श्वेति पुष्यति, न देवासः कयन्तये ॥ ९ ॥

नकिः सुदासो रथं, पर्यास न रीरमत् ।

इन्द्रे यस्याविता यस्य मरुतो, गमत् स गोमति ब्रजे ॥ १० ॥

गमद् वाजं वाजयन्तिन्द्र मर्यां, यस्य त्वमविता भुवः ।

अस्माकं वोध्यविता रयानाः, मस्मार्कं शूर नृणाम् ॥ ११ ॥

उदिद्वयस्य रिच्यते, ऽशो धनं न जिग्युषः ।

य इन्द्रो हरिवान् न दभन्ति तं रिपो, दक्षं दधाति सोमिनि ॥ १२ ॥

मन्त्रमखर्वे सुधितं सुपेशसं, दधात युक्षियेष्व ।

पूर्वाध्वन प्रसितयस्तरन्ति तं, य इन्द्रे कर्मणा भुवत् ॥ १३ ॥

कस्तामिन्द्र त्वावसु-, मा मर्त्यो दधर्यति ।

ध्रुवा इत् तं मयवन् पायै दिवि, वाजी वाजं सिपासति ॥ १४ ॥

मुघोनः स्म वृत्रहत्येषु चोदय, ये ददति प्रिया वसु ।

तय प्रणीती हर्यध्व सुरिभिर्, विश्वा तरेम दुरिता ॥ १५ ॥

तवेदिन्द्रायमं वसु, त्वं पुण्यसि मध्यमम् ।

सत्रा विश्वस्य परमस्य राजसि, नक्षिष्ठा गोपु धृण्वते ॥ १६ ॥

त्वं विश्वस्य धनुदा असि धृतो, य ई भवन्त्याजयः ।

तवायं विश्वः पुरुहत् पार्थिवो-, ऽवस्युर्नाम भिक्षने ॥ १७ ॥

यदिन्द्र यावत्तस्य-, मेतावद्दहमीशीय ।

स्तोतारमिद् दिधिषेय रदावसो, न पापन्वाय रासीय ॥ १८ ॥

शिक्षेयमिन्महयते दिवेदिवे, राय आ कुहविद्विदे ।

नहि त्वदन्यन्मघवन् न आप्यं, वस्यो अस्ति पिता चुन ॥ १९ ॥

तरणिरित् सिपासति, वाजं पुरंध्या युजा ।

आ व इन्द्र पुरुहत् नमे गिरा, नेमि तप्रेव सुद्रुम् ॥ २० ॥

न दुष्टी मर्त्यो विन्दते वसु, न स्नेधन्तं रयिर्नशत् ।

सुशक्तिरिन्मघवन् तुभ्यं मावते, देष्णं यत् पायै दिवि ॥ २१ ॥

अभि त्वा शूर नोनुमो-, ऽदुग्धा इव धेनवः ।

ईशानमुस्य जगतः स्वर्दश-, मीशानमिन्द्र तस्थुषः ॥ २२ ॥

न त्वायां अन्यो दिव्यो न पार्थिवो, न जातो न जनिष्यते ।

अवायन्तो मघवसिन्द्र वाजिनो, गव्यन्तस्था हवामहे ॥ २३ ॥

अभी एतस्तदा भरे-, नृ ज्यायः कनीयसः ।

पुरुवसुर्हि मघवन्त् सनादसि, भरेभरे च हव्यः ॥ २४ ॥

परां शुद्धस्य मघवन्नमित्रान्तु, सुवेदां नो वसू हृदि ।

अस्माकं बोध्ययिता महाधने, भवा वृधः सखीनाम् ॥ २५ ॥

इन्द्रं कर्तुं न आ भर, पिता पुत्रेभ्यो यथा ।

शिक्षां णो अस्मिन् पुरुहूत यामनि, जीवा ज्योतिरशीमहि ॥ २६ ॥

मा नो अज्ञाता घृजना दुराध्योऽ, माशिवासो अथ क्रमुः ।

त्वया वयं प्रवतः शश्वतीरुपोऽ, इति शूर तरामसि ॥ २७ ॥

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१४ (१-९) मैत्रावरुणिवसिष्ठः, १०-१४ वसिष्ठपुत्राः । १-९ वसिष्ठपुत्राः इन्द्रो वा;

१०-१४ वसिष्ठः । त्रिष्टुप् ।

शिव्यञ्जो मा दक्षिणतस्कंपदा, धियंजिन्वासां अभि हि प्रमन्दुः ।

उत्तिष्ठन् वोचे परिं ग्रहिणो नृन्, न मे दूरादवितये वसिष्ठाः ॥ १ ॥

दूरादिन्द्रमनयुक्ता सुतेन, तिरो वैशान्तमति पान्तमुग्रम् ।

पाशयुग्नस्य वायुतस्य सोमात्, सुतादिन्द्रोऽवृणीता वसिष्ठान् ॥ २ ॥

एवेक्षु कं सिन्धुमेभिस्ततारे, वेक्षु कं भेदमेभिर्जघान ।

एवेक्षु कं दाशराशे सुदासं, भावदिन्द्रो ब्रह्मणा वो वसिष्ठाः ॥ ३ ॥

जुष्टीं नरो ब्रह्मणा वः पितृणां, मक्षमय्ययं न किला रिपाथ ।

यच्छकरीषु बृहता रवेणे, न्दे शुष्ममर्दधाता वसिष्ठाः ॥ ४ ॥

उद् घामिवेत् तृणजो नायितासोऽ, इदीधयुर्दाशराशे वृतासः ।

वसिष्ठस्य स्तुवत इन्द्रो अथो, दुरं तृत्सुभ्यो अकृणोदु लोकम् ॥ ५ ॥

दृण्डा इवेद् गोवर्जनास आसन्, परिच्छिन्ना भरता अर्भकासः ।

अर्भवच्च पुरण्ता वसिष्ठ, आदित् तृत्सूनां विशो अप्रथन्त ॥ ६ ॥

त्रयः कृण्वन्ति भुवनेषु रेतस्, तिस्रः प्रजा आर्या ज्योतिरग्राः ।

त्रयो धर्मास उपसं सचन्ते, सर्वो इत् तां अर्नु विदुर्वसिष्ठाः ॥ ७ ॥

सूर्यस्येव वृक्षयो ज्योतिरेपां, समुद्रस्येव महिमा गर्भीरः ।

वातस्येव प्रज्वो नान्येन, स्तोमो वसिष्ठा अन्वेतवे वः ॥ ८ ॥

त इक्षिण्यं हृदयस्य प्रकृतैः, सहस्रवल्गमभि सं चरन्ति ।
 यमेन ततं परिधिं वर्यन्तोः, ऽप्सरसु उप सेदुर्वसिष्ठाः ॥ ९ ॥
 विद्युतो ज्योतिः परि संजिहानं, मित्रावरुणा यदपश्यतां त्वा ।
 तत् ते जन्मोत्तैकं वसिष्ठाः, ऽगस्त्यो यत् त्वा विश आजुभारं ॥ १० ॥
 उतासि मैत्रावरुणो वसिष्ठोः, वंद्या ब्रह्मन् मनसोऽधि जातः ।
 वृषं स्कन्धं ब्रह्मणा देव्येन, विश्वे देवाः पुष्करे त्वाददन्त ॥ ११ ॥
 स प्रकृत उमयस्य प्रविद्वान्, सहस्रदान उत वा सदानः ।
 यमेन ततं परिधिं वसिष्ठः, ऽप्सरसुः परि जज्ञे वसिष्ठः ॥ १२ ॥
 सुत्रे ह जातार्चिषिता नमोभिः, कुम्भे रेतः सिषिचतुः समानम् ।
 ततो ह मान उदियाय मध्यात्, ततो जातमृषिमाहुर्वसिष्ठम् ॥ १३ ॥
 उक्थुभृतं सामभृतं विभक्तिं, ग्रावाणं विभृत् प्र वेदात्यग्रे ।
 उपैतमाध्वं सुमनस्यमाना, आ वो गच्छाति प्रतदो वसिष्ठः ॥ १४ ॥

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२५ मैत्रावरुणवसिष्ठः । विश्वे देवाः, १६ अहिः, १७ अहिर्बुध्न्यः । द्विपदा विराट्,
 २२-२५ त्रिष्टुप् ।

प्र शुक्रैर्तु देवी मनीषा, अस्मन् सुतष्टो रथो न घाजी ॥ १ ॥
 विदुः पृथिव्या द्विचो जनित्रं, शृण्वन्त्यापो अध क्षरन्तीः ॥ २ ॥
 आपश्चिदस्मि पिबन्त पृथ्वीर्, वृत्रेषु शरा मंसन्त उग्राः ॥ ३ ॥
 आ धुर्व्यस्मि दधाताभ्याः, निन्द्रो न घृजी हिरण्यवाहुः ॥ ४ ॥
 अभि प्र स्थाताहव युधं, यातवु पम्भन् तमनां हिनोत ॥ ५ ॥
 तमनां सुमत्सु हिनोत युधं, दधात केतुं जनाय धीरम् ॥ ६ ॥
 उदस्य शुष्माद् भानुर्नानं, विभक्तिं भारं पृथिवी न भूर्म ॥ ७ ॥
 ह्यामि देवां अयातुरग्रे, सार्धव्रतेन धिर्यं दधामि ॥ ८ ॥

अग्निं वो देवीं धियं दधिध्वं, प्र वो देवुन्ना घान्वं कृणुध्वम् ॥ ९ ॥
 आ चैष्ट आस्तां पाथो नदीनां, वरुण उग्रः सहस्रचक्षः ॥ १० ॥
 राजा राष्ट्रानां पेशो नदीनां, मनुत्तमस्मै ध्रुवं विश्वायु ॥ ११ ॥
 अविष्टो अस्मान् विश्वासु विश्व-ः, द्युं कृणोत शंसं नितित्सोः ॥ १२ ॥
 व्येतु दिद्युद् द्विषामशेवा, युषोतु विष्वग्रपस्तनूनाम् ॥ १३ ॥
 अवीन्नो अग्निर्हव्याधमोभिः, प्रेष्टो अस्मा अधायि स्तोमः ॥ १४ ॥
 सजुर्देवेभिर्गुणं नपातुं, सखायं कृध्वं शियो नो अस्तु ॥ १५ ॥
 अज्जामुक्थैरहिं गृणीये, वृध्ने नदीनां रजःसु पीदेन् ॥ १६ ॥
 मा नोऽहिर्वृध्यां रिपे धान्, मा युञ्जो अस्य सिधदत्तायोः ॥ १७ ॥
 उत न एषु नृषु श्रयो धुः, प्र राये यन्तु शर्धन्तो अर्यः ॥ १८ ॥
 तपन्ति शत्रुं स्वर्णं भूमां, महासेनासो अमेभिरेषाम् ॥ १९ ॥
 आ यन्नः पत्नीर्गमन्त्यच्छ्रा, त्वष्टा सुपाणिर्दधातु वीरान् ॥ २० ॥
 प्रति नः स्तोमं त्वष्टा जुपेत्, स्यादुस्मे अरमतिर्वसुयुः ॥ २१ ॥
 ता नो रासन रातिपाचो वसुः, न्या रोदसी वरुणानी शृणोतु ।
 वरुव्रीभिः सुशरणो नो अस्तु, त्वष्टा सुदन्नो वि दधातु रायः ॥ २२ ॥
 तन्नो रायः पथेतास्तन्न आपस्, तद् रातिपाच ओपधीरुत धौः ।
 वनस्पतिभिः पृथिवी सजोपा, उभे रोदसी परि पासतो नः ॥ २३ ॥
 अनु तदुर्वी रोदसी जिहाता, मनु युञ्जो वरुण इन्द्रसखा ।
 अनु विश्वे मरुतो ये सहासो, रायः स्याम ध्रुवर्णं ध्रियध्वै ॥ २४ ॥
 तन्न इन्द्रो वरुणो मित्रो अग्निः, राण ओपधीर्वनिनो जुपन्त ।
 शर्मन्त स्याम मरुतामुपस्थे, युयं पात स्वस्तिभिः सदा नः ॥ २५ ॥

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१५ मैत्रावरुणिवंसिष्ठः । विधे देवाः । त्रिष्टुप् ।

शं न इन्द्राग्री भवतामयोभिः, शं न इन्द्रावरुणा रातहव्या ।
 शमिन्द्रासोमा सुवितायु शं योः, शं न इन्द्रापुषणा वाजसातौ ॥ १ ॥
 शं नो भगः शमु नः शंसो अस्तु, शं नः पुरंधिः शमु सन्तु रायः ।
 शं नः सत्यस्य सुयमेस्य शंसुः, शं नो अर्यमा पुरुजातो अस्तु ॥ २ ॥
 शं नो धाता शमु धर्ता नो अस्तु, शं न उरुची भवतु स्वधार्भिः ।
 शं रोदसी बृहती शं नो अद्रिः, शं नो देवानां सुहृदोनि सन्तु ॥ ३ ॥
 शं नो अग्निर्ज्योतिरनीको अस्तु, शं नो मित्रावरुणावध्विना शम् ।
 शं नः सुकृतां सुकृतानि सन्तु, शं न इषियो अभि वातु वातः ॥ ४ ॥
 शं नो धावापृथिवी पूर्वहृत्तौ, शमन्तरिक्षं इशये नो अस्तु ।
 शं न ओषधीर्वनिनो भवन्तु, शं नो रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥
 शं न इन्द्रो वसुभिर्देवो अस्तु, शमादित्येभिर्वरेणः सुशंसः ।
 शं नो रुद्रो रुद्रेभिर्जलापः, शं न स्वप्ता शार्भिरिह शृणोतु ॥ ६ ॥
 शं न सोमो भवतु ब्रह्म शं नः, शं नो प्रावाणः शमु सन्तु युधाः ।
 शं नः स्वरूपां सितयो भवन्तु, शं नः प्रस्वः शम्वस्तु वोदिः ॥ ७ ॥
 शं नः सूर्य उरुचक्षा उदेतु, शं नृधर्तन्नः प्रदिशो भवन्तु ।
 शं नः पर्वता ध्रुवयो भवन्तु, शं नः सिन्धवः शमु सन्तुवार्यः ॥ ८ ॥
 शं नो ओदेतिर्भवतु वृतेभिः, शं नो भवन्तु मृतः स्वर्काः ।
 शं नो विष्णुः शमु पुषा नो अस्तु, शं नो भवित्रं शम्वस्तु वायुः ॥ ९ ॥
 शं नो देवः सविता प्रार्यमाणः, शं नो भवन्तुपसीं विभातीः ।
 शं नः पर्जन्या भवतु प्रजाभ्यः, शं नः क्षेत्रस्य पतिरस्तु शंभुः ॥ १० ॥
 शं नो देवा विश्वदेवा भवन्तु, शं सरस्वती सह धोभिरेस्तु ।
 शर्मभिगच्छः शमु रात्रिपाच्छः, शं नो दिव्याः पार्थिवाः शं नो अय्याः ॥ ११ ॥
 शं नः सत्यस्य पतयो भवन्तु, शं नो अर्यन्तः शमु सन्तु गायः ।
 शं न रुमयः सुहृताः सुहस्ताः, शं नो भवन्तु पितरो हवेषु ॥ १२ ॥

शं नो अज एकपाद् देवो अस्तु, शं नो ऽहिर्वृध्यः । शं समुद्रः ।
 शं नो अपां नपात् पेरस्तु, शं नः पृश्निर्मवतु देवगोपा ॥ १३ ॥
 आदित्या रुद्रा वसवो जुषन्ते, दं ब्रह्म क्रियमाणं नवीयः ।
 शृण्वन्तु नो दिव्याः पार्थिवास्तो, गोजाता उत ये यक्षियांसः ॥ १४ ॥
 ये देवानो यक्षिया यक्षियानां, मनोर्यजेन्ना अमृतां क्रतुशाः ।
 ते नो रासन्तामुरुगायमय, युयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

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१ मित्रावरुणिवंसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

प्र ब्रह्मैतु सदर्नादृतस्य, वि रक्षिमभिः ससृजे सूर्यो गाः ।
 वि सानुना पृथिवी संस्र उर्वी, पृथु प्रतीकुमध्येधे अग्निः ॥ १ ॥
 इमां वो मित्रावरुणा सुवृक्तिः, मित्रं न कृण्वे असुरा नवीयः ।
 इनो वामन्यः पदवीरद्वयो, जनं च मित्रो यतति द्रुवाणः ॥ २ ॥
 आ घातस्य भ्रजतो रन्त इत्या, अपीपयन्त धेनवो न सूदाः ।
 महो दिवः सदर्ने जायमानो, ऽचिक्रदद् वृषभः सस्मिन्नर्थन ॥ ३ ॥
 गिरा य एता युनजुद्धरीं तु, इन्द्रं प्रिया सुरथा शूर धायू ।
 प्र यो मुन्युं रिरिक्षतो मिना, त्या सुक्रतुमर्यमणं वयृत्याम् ॥ ४ ॥
 यजन्ते अस्य सुख्यं वयश्च, नमस्विनः स्व क्रतुस्य धामन ।
 वि पृक्षो वावधे नृभिः स्तवान, इदं नमो रुद्राणु प्रेष्ठम् ॥ ५ ॥
 आ यत् साकं यशसो वावशानाः, सरस्वती सप्तथी सिन्धुमाता ।
 याः सुष्वर्यन्त सुदुर्घाः सुधारा, अभि स्वेन पर्यसा पीप्यानाः ॥ ६ ॥
 उत त्वे नो मरुतो मन्दसाना, धिर्यं तोकं च घाजिनो ऽवन्तु ।
 मा नः परि स्थुदक्षरा चर, न्यवीवृधन युज्यं ते रयि नः ॥ ७ ॥
 प्र यो महिमूरमति कृणुध्वं, प्र पुष्पणं विद्वध्यं न वीरम् ।
 भर्गं धियो ऽवितारं नो अस्याः, सातौ वाजं रातिपाचं पुरंधिम् ॥ ८ ॥

अच्छ्रायं वो मरुतः श्लोकं पृत्व, च्छ्रा विष्णुं निषिक्तुपामवोभिः ।
उत प्रजायै गृणते वयो धुर्, ययं पात स्वस्तिभिः सदा नः ॥ ९ ॥

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८ मैत्रावरुणिवंसिष्ठः । विधे देवाः । त्रिष्टुप् ।

आ वो वाहिष्ठो वहतु स्तवध्वै, रथो वाजा क्रमुक्षणो अमृक्तः ।
अभि त्रिपृष्ठैः सर्वनेषु सोमैर्, मदै सुशिषा महभिः पृणध्वम् ॥ १ ॥
युयं ह रत्नं मघवत्सु धत्थ, स्पर्दंशं क्रमुक्षणो अमृक्तम् ।
सं यज्ञेषु स्वधावन्तः पिवध्वं, वि नो राधांसि मुतिभिर्दयध्वम् ॥ २ ॥
उवोचिथ हि मघयन् देष्णं, महो अमैस्य वसुनो विभागे ।
उमा ते पूर्णा वसुना गमस्ती, न सुनुता नि यमते वसुज्या ॥ ३ ॥
त्वमिन्द्र स्वयंशा क्रमुक्षा, वाजो न साधुरस्तमेवृक्त्वा ।
वयं नु ते दाभ्यांसः स्याम, ब्रह्म कृण्वन्तो हरियो वसिष्ठाः ॥ ४ ॥
सनितासि प्रवतो दाशुपं छिद्, याभिर्विवेगे हर्यभ्व धीभिः ।
वयन्मा नु ते युज्याभिरूती, कदा न इन्द्र राय आ दशस्ये ॥ ५ ॥
वासयसेवि वेधसस्त्वं नः, कदा न इन्द्र वर्चसो वयोधः ।
अस्तं तात्या धिया रयि सुवीरं, पृक्षो नो अर्वा न्युहीत वाजी ॥ ६ ॥
अभि यं देवी निष्कृतिश्चिदीशो, नक्षन्तु इन्द्रं शरदः सुपृक्षः ।
उप त्रियन्धुर्जुस्पर्दिष्ठो, त्यस्त्वेषं यं कृण्वन्तु मर्ताः ॥ ७ ॥
आ नो राधांसि सवितः स्तवध्व्या, आ राथो यन्तु पर्वतस्य रातो ।
सदा नो दिव्यः प्रायुः सियन्तु, युयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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८ मैत्रावरुणिवंसिष्ठः । १-६ सविता, ६ उत्तरार्धस्य भगो वा, ७-८ वाजिनः । त्रिष्टुप् ।

उदु प्य देवः सविता ययाम, हिरण्ययीममति यामशिथ्रेत् ।
ननं भगो हव्यो मानुषेभिर, वि यो रत्ना पुरुषसुर्दधाति ॥ १ ॥

उदु तिष्ठ सवितः शुध्यस्य, हिरण्यपाणे प्रभृतावृतस्य ।
 व्युर्वी पृथ्वीममतिं सृजान, आ नृभ्यो मर्तभोजनं सुधानः ॥ २ ॥
 अपि पुतः सविता देवो अस्तु, यमा चिद् विश्वे वसवो गृणन्ति ।
 स नः स्तोमान् नमस्यश्चनो धाद, विश्वेभिः पातु पायुभिर्निं सुरीन् ॥ ३ ॥
 अग्निं यं देव्यदितिर्गृणाति, सचं देवस्य सवितुर्गृणां ।
 अग्निं स्रज्जाजो वरुणो गृण, न्याग्निं मित्रासो अर्यमा सृजोपाः ॥ ४ ॥
 अग्निं ये मिथो वनुषः सर्पन्ते, सति दिवो रतिपाचः पृथिव्याः ।
 अहिर्वुध्न्यं उत नः शृणोतु, वरुण्येकधेनुभिर्निं पातु ॥ ५ ॥
 अनु तन्नो जास्पतिर्मसीष्ट, रत्नं देवस्य सवितुरियानः ।
 भगमृगोऽयंसे जोहवीति, भगमनुगो अर्धं याति रत्नम् ॥ ६ ॥
 शं नो भवन्तु वाजिनो हवेषु, देवताता मितद्रवः स्वर्काः ।
 जम्भयन्तोऽहिं वृकं रक्षांसि, सर्पेभ्यस्मद् धेनुवृक्षमीवाः ॥ ७ ॥
 वार्जवाजेऽवत वाजिनो नो, धनं पु विप्रा अमृता क्रतवाः ।
 अस्य मध्वः पिबत मादयध्वं, तृता यात पृथिभिर्देवयानैः ॥ ८ ॥

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७ मैत्रावरुणिर्यसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

ऊर्ध्वो अग्निः सुमतिं वस्यो अथेत्, प्रतीचीं जुर्णिद्वतातिमेति ।
 भेजाते अद्रीं रुथ्येयं पन्थां, मृतं होता न इषितो रज्जाति ॥ १ ॥
 प्र वाचृजे सुप्रया वहिरंगा, मा विस्पतीं वृ धीरिष्ट इयाते ।
 विशामक्तोरुपसः पूर्वहंतौ, वायुः पुषा स्वस्त्यं नियुत्वान् ॥ २ ॥
 जम्भया अत्र वसवो रन्त देवा, उरावन्तरिक्षे मर्जयन्त शुभ्राः ।
 अर्वाक् पथ उरुजयः कृणुध्वं, श्रोता दूतस्य जम्भुर्यो नो अस्य ॥ ३ ॥
 ने हि यद्येषु यशियांस ऊर्माः, सधस्थं विश्वे अग्निं सन्ति देवाः ।
 तां अध्वर उशतो यक्ष्यन्ते, ध्रुवी भगं नास्तया पुरंधिम ॥ ४ ॥

आग्ने गिरीं दिव आ पृथिव्या, मित्रं वह वरुणमिन्द्रमग्निम् ।
 आयमणमदितिं विष्णुमेघां, सरस्वतीं मरुतां मादयन्ताम् ॥ ५ ॥
 रुरे हव्यं मतिभिर्भक्षिर्यानां, नक्षत् कामं मर्त्यानामसिन्धुम् ।
 धातां रयिमविदस्यं सदासां, संक्षीमहि युज्यमिर्नु देवैः ॥ ६ ॥
 नू रोदसी अभिष्टुते वसिष्ठैर्, क्रतावानो वरुणो मित्रो अग्निः ।
 यच्छन्तु चन्द्रा उषमं नो अक्रे, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणैर्वमिष्टः । विभे देवाः । त्रिष्टुप् ।

ओ ऋषिर्धिव्याः समेतु, प्रति स्तोमं दधीमहि तुराणाम् ।
 यद्वद्य देवः संधिता सुधाति, स्यामांस्य रत्निनां विभागे ॥ १ ॥
 मित्रस्तन्नो वरुणो रोदसी च, दुर्भक्तमिन्द्रां अर्यमा ददातु ।
 दिद्वेष्टु देव्यदितिं रेवणां, घायुश्च यज्ञियुवैते भगश्च ॥ २ ॥
 सेदुग्धो अस्तु मरुतः स शुष्मी, यं मर्त्ये पृषदश्या अवाथ ।
 उतेमग्निः सरस्वती जुनन्ति, न तस्य रायः पर्येतास्ति ॥ ३ ॥
 अयं हि नेता वरुण क्रतस्य, मित्रो राजानो अर्यमापो धुः ।
 सुहवां देव्यदितिर्नुवा, ते नो अंहो अतिं पर्यन्तरिष्टान् ॥ ४ ॥
 अस्य देवस्य मीळ्ढुषो घृथा, विष्णोर्यस्य प्रभृये हविर्भिः ।
 विदे हि रुद्रो रुद्रियं महित्वं, यासिष्टं वर्तिरभियनाचिरावन् ॥ ५ ॥
 मात्रं पूषन्नाष्टुण इरस्यो, वरुण्यी यद् रतिपाचश्च रासन् ।
 मयोभुयो नो अर्यन्तो नि पान्तु, वृधिं परिज्मा घातो ददातु ॥ ६ ॥
 नू रोदसी अभिष्टुते वसिष्ठैर्, क्रतावानो वरुणो मित्रो अग्निः ।
 यच्छन्तु चन्द्रा उषमं नो अक्रे, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणिर्वसिष्ठः । १ अग्नीन्द्रमित्रावरुणाभिभगपूरवहणस्पतिसोमरुद्राः,
२-६ भगः, ७ उपसः । त्रिष्टुप्, १ जगती ।

प्रातरग्निं प्रातरिन्द्रं हवामहे, प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्मगं पुषणं ब्रह्मणस्पतिं, प्रातः सोममुत रुद्रं हुवेम ॥ १ ॥
प्रातर्जितं भगमुग्रं हुवेम, वयं पुत्रमादितेयो विधृता ।
आध्रश्चिद् यं मन्यमानस्तुरश्चिद्, राजा चिद् यं भगं भक्षीत्याह ॥ २ ॥
भग प्रणेतृभग सत्यराघो, भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्, भग प्र नृभिर्नृयन्तः स्याम ॥ ३ ॥
उतेदानीं भगवन्तः स्यामोः, त प्रपित्व उत मध्ये अह्नाम् ।
उतोदिता मधवन्तु सूर्यस्य, वयं देवानां सुमती स्याम ॥ ४ ॥
भग एव भगवाँ अस्तु देवास्, तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्वं इज्जोहवीति, स नो भग पुरप्ता भवेह ॥ ५ ॥
समध्यरायोपसो नमन्त, दधिक्रावेव शुचये पदार्य ।
अर्याचीनं वसुचिद् भगं नो, रथमिवाश्वो वाजिन आ वहन्तु ॥ ६ ॥
अश्वोवतीनांमेतीन उपासो, वीरवतीः सदर्मुच्छन्तु भद्राः ।
वृतं दुहाना विश्वतः प्रपीता, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

प्र ब्रह्माणो अङ्गिरसो नक्षन्त, प्र क्रन्दन्नुर्नमन्यस्य वेतु ।
प्र धेनव उदमुता नवन्त, युज्यातामद्रीं अध्वरस्य पेशः ॥ १ ॥
सुगम्नो अग्ने सनवित्तो अध्वा, युक्ष्वा सुते हरितो रोहितश्च ।
ये वा सप्तन्नम्या वीर्याहो, हुवे देवानां जनिमानि सूक्तः ॥ २ ॥

समु वो यक्षं मह्यन् नमोभिः, प्र होता मन्द्रो रिरिच उपाके ।
 यजस्य सु पुर्वणीक देवा, ना यक्षिर्यामर्म्मति ववृत्याः ॥ ३ ॥
 यदा वीरस्य रेवतो दुरोणे, स्योनशीरतिधिराचिकेतत् ।
 सुमीतो अग्निः सुधितो दम आ, स विशे दाति वार्यमिर्यन्य ॥ ४ ॥
 इमं नो अग्ने अध्वरं जुपस्य, मस्तिस्वन्द्रे यशसं कृधी नः ।
 आ नकां बृहिः सदतामुपासो, शन्ता मित्रावरुणा यजेह ॥ ५ ॥
 एवाग्निं सहस्यं वसिष्ठो, गायत्कामो विश्वप्स्वस्य स्तौत् ।
 इयं रयि पप्रधद् वाजमस्मे, युयं पात स्युस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिवसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

प्र वो यज्ञेषु देवयन्तो अर्चन्, द्यावा नमोभिः पृथिवी इपध्यै ।
 येषां ब्रह्माण्यसमानि विप्रा, विष्ण्विद्यन्ति वनिनो न शाखाः ॥ १ ॥
 प्र यज्ञ एतु हेत्यो न सति, रुच्यच्छव्यं समनसो घृताचीः ।
 स्तृणीत बृहिरध्वर्यं साधू, ध्वा शोचीर्यं देवयून्यस्युः ॥ २ ॥
 आ पुत्रासो न मातरं विभृत्राः, सानो देवास्तो बृहिरपः सदन्तु ।
 आ विश्वाचीं विद्ध्यामन्, क्वयमे मा नो देवताता मृधस्कः ॥ ३ ॥
 ते सीपपन्त जोयमा यजत्रा, क्रतस्य धाराः सुदुष्टा दुहानाः ।
 ज्येष्ठं वो अद्य मह आ वसन्ता, मा गन्तन् समनसो यति छ ॥ ४ ॥
 एवा नो अग्ने विक्ष्वा देशस्य, त्वया ययं सहमावृत्रासताः ।
 राया युजा सधुमादो अरिष्टा, युयं पात स्युस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । दधिकाः, १ दधिकाश्च्युपोऽग्निभगेन्द्रविष्णुपूषव्रह्मणस्पत्या-
दित्यद्यावापृथिव्यापः । त्रिष्टुप्, १ जगती ।

दधिकां यः प्रथममभिनोपसं-, मग्निं समिद्धं भगंमुतये ह्रुवे ।
इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिं-, मादित्यान् द्यावापृथिवी अपः स्वः ॥ १ ॥
दधिकामु नमस्ता वोधयन्त, उदीराणा यक्षमुपप्रयन्तः ।
इळां देवीं यद्विपिं सादयन्तो-, ऽभिनो विप्रो सुहवा ह्रुवेम ॥ २ ॥
दधिकावोणं बुधधानो अग्नि-, मुपे ब्रुव उपसं स्यै गाम् ।
ग्रधं मधतोर्वरुणस्य वधुं, ते विश्वास्मद् दुरिता यावयन्तु ॥ ३ ॥
दधिकावा प्रथमो वाज्यवा-, ऽग्रे रथानां भवति प्रजानन् ।
संविदान उपसा स्यैणा-, ऽऽदित्येभिर्वसुभिर्ऋतयेभिः ॥ ४ ॥
आ नो दधिकाः पृथ्यामनक्त्यू-, तस्य पन्थामन्वेतवा उ ।
शणोतु नो दैव्यं शधो अग्निः, शृण्वन्तु विश्वे महिषा अमृताः ॥ ५ ॥

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४ मैत्रावरुणिर्वसिष्ठः । सविता । त्रिष्टुप् ।

आ देवो यातु सविता सूरत्तो-, ऽन्तरिक्षप्रा वहमानो अश्वैः ।
हन्ते दधानो नर्या पुरुणि, निवेदायञ्च प्रसुवञ्च भूम ॥ १ ॥
उदम्य वाह दिधिग बृहन्ता, हिरण्ययो दिवो अन्ता अनष्टाम् ।
नूनं सो अस्य महिमा पतिष्ट, सूरश्चिदस्मा अनु दादपुस्याम् ॥ २ ॥
स या नो देवः सविता सुहावा-, ऽऽसाविष्टद् वसुपतिर्वसुनि ।
विधयमाणो अमर्तिमुरुचीं, मर्तभोजनमध रासते नः ॥ ३ ॥
हमा गिरः सवितारं सुजिह्वं, पुर्णगमस्तिमीळते सुप्राणिम् ।
त्रिधं ययो बृहदस्मे दधानु, युयं पात स्वस्निभिः सदा नः ॥ ४ ॥

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४ मैत्रावरुणिर्वसिष्ठः । रुद्रः । जगती, ४ त्रिष्टुप् ।

इमा रुद्राय स्थिरधन्वने गिरः, क्षिप्रैर्ये देवाय स्वधातं ।
 अर्वाब्जहाय सहमानाय वेधसे, तिम्यार्युधाय भरता शृणोतु नः ॥ १ ॥
 स हि क्षयं क्षम्यस्य जन्मनः, साम्राज्येन दिव्यस्य चेतति ।
 अवन्नवन्तीरुप नो दुर्धरा, ऽनमीवो रुद्र जामु नो भव ॥ २ ॥
 या तं दिव्यदर्वसृष्टा दिवस्परि, क्षमया चरन्ति परि सा घृणन्तु नः ।
 सहस्रं ते स्वपिपात भेषजा, मा नस्त्रोकेषु तनयेषु रोरिषः ॥ ३ ॥
 मा नो वधी रुद्र मा परा दा, मा तं भूम प्रसिता हीद्वितस्य ।
 आ नो भज वर्हिषि जीवशसे, युयं पात स्वम्निभिः सदा नः ॥ ४ ॥

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४ मैत्रावरुणिर्वसिष्ठः । आपः । त्रिष्टुप् ।

आपो यं वः प्रथमं देवयन्तं, इन्द्रपानमुर्मिमृण्वनेजः ।
 तं घो वयं शुचिमरिप्रमुद्य, घृतमुयं मधुमन्तं वनेम ॥ १ ॥
 तमुर्मिमापो मधुमत्तमं वो, ऽपां नपादयन्वाशुहेमा ।
 यस्मिन्निन्द्रो वसुभिर्मादयानि, तमश्याम देवयन्तो वो अद्य ॥ २ ॥
 शतपथिन्नाः स्वधया मर्दन्तीर, देव्यैर्दवानामपि यन्ति पार्थः ।
 ता इन्द्रस्य न मिनन्ति व्रतानि, सिन्धुभ्यो हव्यं घृतवज्जुहोत ॥ ३ ॥
 याः सूर्यो रुक्षमिषततान, याभ्य इन्द्रो अरदद् गातुमुर्मिम ।
 ते सिन्धवो घर्तवो घातना नो, युयं पात स्वस्तिभिः सदा नः ॥ ४ ॥

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४ मैत्रावरुणिर्वसिष्ठः । ऋग्वेदः, ४ विधे देवा वा । त्रिष्टुप् ।

अमुक्षणो घाता मादयध्व, मरुमे नगे मघवानः सुतस्य ।
 आ घोऽर्वाचः घर्तवो न पातां, विभ्यो रथं नयं घर्तयन्तु ॥ १ ॥

क्रमुर्कमुभिर्गुभि घः स्याम्, विभ्यो विभुभिः शर्वसा शर्वांसि ।
 वाजो अस्माँ अयतु वाजसाताः, विन्द्रेण युजा तर्ह्येम वृत्रम् ॥ २ ॥
 ते चिद्धि पूर्वोरभि सन्ति शासा, विभ्यो अयं उपरताति वन्द्यम् ।
 इन्द्रो विभ्यो क्रमुश्चा वाजो अयं, शत्रोमिधृत्या वृणवन् वि नृम्णम् ॥ ३ ॥
 नू दैवासो वरिवः कर्तना नो, भुत नो विश्वेऽवसे सृजोपाः ।
 समस्मे इयं वसवो ददीरन्, यूयं पात स्वस्तिभिः सदा नः ॥ ४ ॥

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४ मित्रावरुणिर्वसिष्ठः । आपः । त्रिष्टुप् ।

समुद्रज्येष्ठाः सलिलस्य मध्यात्, पुनाना यन्त्यनिविशमानाः ।
 इन्द्रो या वज्री वृषभो रराद्, ता आपो देवीरिह मामवन्तु ॥ १ ॥
 या आपो दिव्या उत वा स्रवन्ति, खनित्रिमा उत वा याः स्वयंजाः ।
 समुद्रार्था याः शुचयः पावकास्, ता आपो देवीरिह मामवन्तु ॥ २ ॥
 यासां राजा वरुणो याति मध्ये, सत्यानृते अवपश्यन्नानाम् ।
 मधुश्चुतः शुचयो याः पावकास्, ता आपो देवीरिह मामवन्तु ॥ ३ ॥
 यासु राजा वरुणो यासु सोमो, विश्वे देवा यासुर्जं मदन्ति ।
 वैश्वानरो यास्वग्निः प्रविष्टस्, ता आपो देवीरिह मामवन्तु ॥ ४ ॥

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४ मित्रावरुणिर्वसिष्ठः । १ मित्रावरुणौ, २ अग्निः, ३ विश्वे देवाः, ४ नद्यः ।
 जगती, ४ अतिजगती शकरी वा ।

आ मां मित्रावरुणेह रक्षतं, कुलाययद् विश्वयन्मा न आ गन् ।
 अजकावं दुर्दशीकं तिरो दधे, मा मां पथेन रपसा विदुत् तसः ॥ १ ॥
 यद् विजामन् परेषि वन्दनं भुवः, दष्टीवन्तो परि कुलौ च देहे ।
 अग्निष्टब्धोवृक्षप चाधत्तामितो, मा मां पथेन रपसा विदुन् नमः ॥ २ ॥

यच्छल्लम्लौ भवति यद्गदीपु, यदोषधीभ्यः परि जायते क्षिप्रम् ।

विश्वं देवा निरितस्तत् सुवन्तु, मा मां पश्यन् रपसा विद्वत् त्सरः ॥ ३ ॥

याः प्रवर्तो निवर्त उद्धत, उदुन्वर्तीरनुदुफाश्च याः ।

ता अस्मभ्यं पर्यसा पिब्यमानाः, शिवा देवीरशिपुदा भवन्तु,

सर्वा नद्यो अशिमिदा भवन्तु ॥ ४ ॥

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३ मैत्रावरुणिवंसिष्टः । आदित्याः । त्रिष्टुप् ।

आदित्यानामवसा नूतनेन, सक्षीमहि शर्मणा शतमेन ।

अनागास्त्ये अदितित्वे तुरासं, इमं यशं दधतु श्रोत्रमाणाः ॥ १ ॥

आदित्यासो अदितिर्मादयन्तां, मित्रो अयमा वरुणो रजिष्ठाः ।

अस्माकं सन्तु भुवनस्य गोपाः, पिबन्तु सोममवसे नो अद्य ॥ २ ॥

आदित्या विश्वं मरुतश्च विश्वं, देवाश्च विश्वं क्रमवश्च विश्वं ।

इन्द्रो अग्निरभ्यिनां तुष्टवाना, यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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३ मैत्रावरुणिवंसिष्टः । आदित्याः । त्रिष्टुप् ।

आदित्यासो अदितयः स्याम, पूर्व्वेवन्ना वसवो मर्त्यन्ना ।

सर्गेन मित्रावरुणा सनन्तो, भवेम द्यावापृथिवी भवन्तः ॥ १ ॥

मित्रस्तन्नो वरुणो मामहन्त, शर्म तोकाय तर्नयाय गोपाः ।

मा यो भुजेमान्यजातमेनो, मा तत् कर्म वसवो यच्चयर्ष्ये ॥ २ ॥

तुरण्यवोऽङ्गिरसो नक्षन्त, रत्नं देवस्य सवितुरियाः ।

पिता च तद्यो महान् यजत्रो, विश्वं देवाः सर्गेनसो जुपन्त ॥ ३ ॥

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३ मैत्रावरुणिवंसिष्ठः । द्यावापृथिवी । त्रिष्टुप् ।

प्र द्यावा यज्ञैः पृथिवी नमोभिः, सुवार्ध ईळे बृहती यजत्रे ।
 ते चिद्धि पूर्वे कृचयो गृणन्तः, पुरो मही दधिरे देवपुत्रे ॥ १ ॥
 प्र पूर्वजे पितर नव्यसीभिर्, गीभिः कृणुध्वं सदेने कृतस्य ।
 आ नो द्यावापृथिवी देव्येन, जनेन यातं महिं वां वरूथम् ॥ २ ॥
 उतो हि वां रत्नधेयानि सन्ति, पुरुणि द्यावापृथिवी सुदासं ।
 अस्मे धत्तं यदसुदस्कुधोयु, युयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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३ मैत्रावरुणिवंसिष्ठः । वास्तोष्पतिः । त्रिष्टुप् ।

वास्तोष्पते प्रति जानीह्यस्मान्, स्वावेशो अनमीयो भवा नः ।
 यत् त्वेमहे प्रति तन्नो जुपस्व, शं नो भव द्विपदे शं चतुष्पदे ॥ १ ॥
 वास्तोष्पते प्रतरणो न पथि, गयस्कानो गोभिरश्वेभिरिन्दो ।
 अजगसस्ते सत्ये म्याम, पितेव पुत्रान् प्रति नो जुपस्व ॥ २ ॥
 वास्तोष्पते शग्मया संसदा ते, सश्रीमहि रण्यया गातुमत्या ।
 पाहि धेम उत योगे वरं नो, युयं पात म्भन्तिभिः सदा नः ॥ ३ ॥

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८ मैत्रावरुणिवंसिष्ठः । वास्तोष्पतिः, २-८ इन्द्रः (२-८ प्रस्वापिनी उपनिषद्) ।

१ गायत्री, २-४ उपरिष्ठाद्बृहती, ५-८ अनुष्टुप् ।

अमीचिहा वास्तोष्पते, विश्वा रूपाण्याचिशन् । सखा सुशेव पथि नः ॥ १ ॥
 यदर्जुन सारमेय, दत्तः पिंशङ्ग यच्छसे ।
 वीथि भ्राजन्त क्रुष्य, उप स्रकेषु यजतेतो नि पु स्यप ॥ २ ॥

स्तेनं राय सारमेय, तस्करं वा पुनःसर ।

स्तोतृनिन्द्रस्य रायसि, किमस्मान् दुच्छुनायसे नि पु स्वप ॥ ३ ॥

त्वं सूकरस्य दर्दहि, तव दर्दतुं सूकरः ।

स्तोतृनिन्द्रस्य रायसि, किमस्मान् दुच्छुनायसे नि पु स्वप ॥ ४ ॥

सस्तु माता सस्तु पिता, सस्तु श्वा सस्तु विश्वपतिः ।

सस्तु सर्वे ज्ञातयः, सस्त्वयमभितो जनः ॥ ५ ॥

य आस्ते यश्च चरति, यश्च पश्यति नो जनः ।

तेषां सं हन्मो ब्रूषाणि, यथेदं हर्म्यं तथा ॥ ६ ॥

सहस्रशब्दो वृषभो, यः समुद्रादुदाचरत् ।

तेना सहस्येना वयं, नि जनान्त् स्वापयामसि ॥ ७ ॥

श्रोष्ठेदाया घृष्टेदाया, नारीर्यास्तल्पदायीरिः ।

स्त्रियो याः पुण्यगन्धास्, ताः सर्वाः स्वापयामसि ॥ ८ ॥

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२५ मैत्रावरुणिवंसिष्ठः । मन्तः । विष्टु, १-११ द्विपदा विराट् ।

क ई व्यक्ता नरः सर्नीळा, रुद्रस्य मया अधा स्वश्वीः ॥ १ ॥

नक्षिहोषां जनुंषि वेद्, ते ब्रह्म विद्रे मिथो जनिधम् ॥ २ ॥

अभि स्वपूभिर्मिथो वपन्त, वातस्यनसः श्येना असृधन् ॥ ३ ॥

पुतानि धीरौ निष्या चिक्रेत्, पृश्निर्वद्धौ मही जुभार ॥ ४ ॥

मा विद् सुवीरौ मरुद्भिरस्तु, सनात् सहन्ती पुष्यन्ती नृगणम् ॥ ५ ॥

यामं घेष्ठाः शुभा शोभिष्ठाः, श्रिया संमिष्ट्या ओजोभिर्गन्धाः ॥ ६ ॥

उग्रं घ ओजः स्थिरा शयाः, स्पधा मरुद्भिर्गणस्तुयिष्मान् ॥ ७ ॥

शुभो यः शुष्मः कृष्मी मतांसि, धुनिर्मुनिरिय शर्धेभ्य धृष्णोः ॥ ८ ॥

सनेभ्यग्मद् युपोत द्विचं, मा धां दुर्मनिरिद प्रणहनः ॥ ९ ॥

प्रिया वो नाम हवे तुराणाः, मा यत् तृणमरुतो वावशानाः ॥ १० ॥

स्वायुधासं इमिर्णः सुनिष्का, उत स्वयं तन्वाः शुम्भमानाः ॥ ११ ॥

शुचीं वो हव्या मरुतः शुचीनां, शुचिं हिनोम्यध्वरं शुचिभ्यः ।

ऋतेन सत्यमृतसार्प आयज्ञ, शुचिजन्मानः शुचयः पावकाः ॥ १२ ॥

अंसेष्या मरुतः खादयो वो, वक्षःसु रुक्मा उपशिथियाणाः ।

वि विद्युतो न वृष्टिमी गन्ताना, अनु स्वधामायुर्धैर्यच्छमानाः ॥ १३ ॥

प्र वृध्या व ईरते महोसि, प्र नामानि प्रयज्यवस्तिरध्वम् ।

सहस्रियं दम्यं भागमेतं, गृहमेधीयं मरुतो जुषध्वम् ॥ १४ ॥

यदि स्तुतस्य मरुतो अधीथे, त्या विप्रस्य वाजिनो हवीमन् ।

मधू रायः सुवीर्यस्य दातु, नू चिद् यमन्य आदभुदरावा ॥ १५ ॥

अत्यासो न ये मरुतः स्वर्जो, यश्चदृशो न शुभयन्त मर्याः ।

ते हर्म्येष्ठाः शिशवो न शुभ्रा, वत्सासो न प्रकीर्लिनः पयोधाः ॥ १६ ॥

दशस्यन्तो नो मरुतो मृलन्तु, वरिवस्यन्तो रोदसी सुमेकं ।

आरे गोहा नृहा वृषो वो अस्तु, सुन्नेभिरस्मे वंसवो नमध्वम् ॥ १७ ॥

आ वो होता जोहवीति सुत्तः, सुत्राचीं राति मरुतो गृणानः ।

य ईर्वतो वृषणो अस्ति गोपाः, सो अहयावी हवते व उक्थैः ॥ १८ ॥

इमे तुरं मरुतो रामयन्ती, मे सहः सहस्र आ नमन्ति ।

इमे शंसं वनुष्यन्तो नि पान्ति, गुरु द्वेयो अरुरूपे दधन्ति ॥ १९ ॥

इमे रुध्रं त्रिन्मरुतो जुनन्ति, भूमिं चिद् यथा वसवो जुपन्त ।

अपं वाधध्वं वृषणस्तमोसि, धुत्त विध्वं तनयं तोकमस्मे ॥ २० ॥

मा वो दात्रान्मरुतो निरराम, मा पृथ्वाद् दध्म रथ्यो विभागे ।

आ नः स्पाहं भजतना वसव्ये, यदीं सुजानं वृषणो वो अस्ति ॥ २१ ॥

सं यद्धनेन्त मनुभिर्जनासु, शूरा गृहीष्वोपधीषु विशु ।

अध म्मा नो मरुतो रुद्रियासस्, वातारो भूत पृतनास्वयः ॥ २२ ॥

भूतिं चक्र मरुतः पित्र्या, ण्यक्थानि या वः शस्यन्ते पुरा चित् ।

मरुद्भिर्गुणः पृतनासु साब्ध्वा, मरुद्भिरित् सर्निता वाजमर्वा ॥ २३ ॥

अस्मे वीरो मरुतः शुष्यस्तु, जनानां यो असुरो विधृता ।
 अपो येन सुक्षितये तरेमा, ऽध स्वमोको अभि वः स्याम ॥ २४ ॥
 तन्न इन्द्रो वरुणो मित्रो अग्निः, राप् ओषधीर्वनिनो जुषन्त ।
 शर्मन्त स्याम मरुतामुपस्थे, यूयं पात स्युस्तिभिः सदा नः ॥ २५ ॥

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७ मैत्रावरुणैरसिष्टः । मरुतः । त्रिष्टुप ।

मर्घ्यो यो नाम मरुतं यजत्राः, प्र युक्षेणु शर्वसा मदन्ति ।
 ये रेजर्यन्ति रोदसी चिदुर्वी, पिबन्त्युत्सं यदयोऽसुराः ॥ १ ॥
 निचेतारो हि मरुतो गुणन्तं, प्रणेतारो यजमानस्य मन्यं ।
 अस्माकमुद्य चिदयेषु बर्हिः, रा घीतये सदत पिमियाणाः ॥ २ ॥
 नेतायदन्त्ये मरुतो यथेमे, आजन्ते रुक्मरायुर्धैस्तनूभिः ।
 वा रोदसी विश्वपिशीः पिशानाः, समानमज्यजते शुभे कम् ॥ ३ ॥
 कधक् सा यो मरुतो दिद्युर्दस्तु, यद् व आगः पुरपता कराम ।
 मा युस्तम्यामपि भूमा यजत्रा, अस्मे यो अस्तु मुमतिश्चनिष्टा ॥ ४ ॥
 कृते चिदप्र मरुतो रणन्ताः, ऽनव्यासः शुचयः पायकाः ।
 प्र णोऽयत मुमतिर्भिर्यजत्राः, प्र घाजंभिस्तिग्म पुष्यसे नः ॥ ५ ॥
 उत स्तुतासो मरुतो व्यन्तु, विश्वेभिर्नामभिर्नरा हवीषि ।
 ददोत नो अमृतेस्य प्रजाये, जिगृत रायः सनुतो मघानि ॥ ६ ॥
 आ स्तुतासो मरुतो विश्वे ऊती, अच्छा सूरान्त् सर्वताता जिगात ।
 ये नन्मना दानितो वृधयन्ति, यूयं पात स्युस्तिभिः सदा नः ॥ ७ ॥

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१ मैत्रावरुणर्वेतिष्ठः । मरुतः । त्रिष्टुप् ।

प्र साकमुक्षे अर्चता गुणाय, यो दैव्यस्य धाम्नस्तुविमान् ।

उत क्षोदन्ति रोदसी महित्वा, नक्षन्ते नाकं निर्क्षतेखंशात् ॥ १ ॥

जुनूश्चिद् यो मरुतस्त्र्येण, भीमासस्तुधिमन्यवोऽयासः ।

प्र ये महोभिरोजसोत सन्ति, विश्वो यो यामन् भयते स्वर्हक् ॥ २ ॥

वृहद् ययो मध्वद्वयो दधातु, जुजोषन्निन्मरुतः सुष्टुतिं नः ।

गतो नाध्या वि तिराति जन्तुं, प्र णः स्पार्हाभिरुतिभिस्तिरेत ॥ ३ ॥

युष्मोतो विप्रो मरुतः शतस्त्री, युष्मोतो अवा सहुरिः सहस्री ।

युष्मोतः सुम्राळुत हन्ति वृत्रं, प्र तद् वो अस्तु धृतयो देष्णम् ॥ ४ ॥

तां आ रुद्रस्य मीळहुपो विवासे, कुविन्नंसन्ते मरुतः पुनर्नः ।

यत् सस्यर्ता जिहीळिरे यदावि, ख तदेन ईमहे तुराणाम् ॥ ५ ॥

प्र सा वाचि सुष्टुतिर्मघोना, मिदं सुक्तं मरुतां जुपन्त ।

आराच्छिद् द्वेपो वृषणो युयोत, युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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१२ मैत्रावरुणर्वेतिष्ठः । १-११ मरुतः, १२ रुद्रः (मृत्युविमोचनी ऋक्) ।

प्रगाथः = (विपमा बृहती, समा सतोबृहती); ७-८ त्रिष्टुप्,

९-११ गायत्री, १२ अनुष्टुप् ।

यं श्रायध्व इदमिदं, देवांसो यं च नयथ ।

तस्मा अग्ने वरुण मित्रार्येभ्यन्, मरुतः शर्म यच्छत ॥ १ ॥

युष्माकं देवा अब्रुवाहनि प्रिय, ईजानस्तेरति छिपः ।

प्र स क्षयं तिरस्ते वि महीरियो, यो यो वरायु दाशति ॥ २ ॥

नृदि वंश्चरुमं चन, वसिष्ठः पतिमंसते ।

अस्माकमुद्य मरुतः सुते सचा, विश्वे पियत कामिनः ॥ ३ ॥

नृहि च कृतिः पृतनासु मर्धति, यस्मा अरार्धं नरः ।

अभि व आर्वर्त्त सुमतिर्नवीयसी, तूर्यं यात पिपीपवः ॥ ४ ॥

ओ पु घृष्विराधसो, यातनान्धांसि पीतये ।

इमा घो हृष्या मरुतो रुरे हि कं, मो प्वन्यत्र गन्तन ॥ ५ ॥

आ च नो बृहिः सदतायिता च नः, स्पार्हाणि दातये वसु ।

अस्त्रेधन्तो मरुतः सोम्ये मधौ, स्वाहेह मादयाध्वे ॥ ६ ॥

सस्वश्चिद्धि तन्वः, शुम्भमाना, आ हंसासो नीलपृष्ठा अपतन् ।

विश्वं शर्धो अभितो मा नि वेद्, नरो न रुष्याः सर्वने मदन्तः ॥ ७ ॥

यो नो मरुतो अभि दुर्हणायुस्, तिरश्चित्तानि वसवो जिर्घासति ।

द्रुहः पाशान् प्रति स मुचीष्ट, तपिष्टेन हर्मना हन्तना तम् ॥ ८ ॥

सांतपना इदं हविर्, मरुतस्तज्जुष्टुष्टन ।

युष्माकोती रिशादसः ॥ ९ ॥

गृहमेधासु आ गतु, मरुतो मापे भूतन ।

युष्माकोती सुदानवः ॥ १० ॥

इहेह वः स्वतवसः, कवयः सूर्यत्वचः ।

युष्टं मरुत आ वृणे ॥ ११ ॥

त्र्यम्यकं यजामहे, सुगन्धि पुष्टिवर्धनम् ।

उर्वारुकमिव बन्धनान्, मृत्योर्मुक्षीय मामृतात् ॥ १२ ॥

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१२ मिश्रावरुणिवंसिष्टः । १ सूर्यः, २-१२ मिश्रावरुणौ । त्रिष्टुप् ।

यद्यद्य सूर्यं यत्रोऽनागा, उद्यन् मिश्राय वरेणाय सत्यम् ।

ययं देवव्रादिते स्याम, तव प्रियासो अर्यमन् गृणन्तः ॥ १ ॥

एष स्य मिश्रावरुणा नृचक्षा, उभे उदेति सूर्यो अभि जमन् ।

विश्वस्य स्यानुर्जगतश्च गोपा, ऋजु मर्तेषु वृजिना च पश्यन् ॥ २ ॥

अयुक्तं सत हुरितः सधस्थाद्, या ईं वहन्ति सूर्यं घृताचीः ।

धामानि मित्रावरुणा युवाकुः, सं यो युधेव जनिमानि चष्टे ॥ ३ ॥

उद् वां पृक्षासो मधुमन्तो अस्थुः, रा सूर्यो अरुहच्छुकमर्णः ।

यस्मा आदित्या अध्वनो रदन्ति, मित्रो अर्यमा वरुणः सुजोषाः ॥ ४ ॥

इमे चेतारो अनृतस्य भूरर्, मित्रो अर्यमा वरुणो हि सन्ति ।

इम क्रतस्य वावृधुर्दुरोणे, शग्मासः पुत्रा अदितेरदग्धाः ॥ ५ ॥

इमे मित्रो वरुणो दृळभासोः, ऽचेतसं चिधितयन्ति दक्षैः ।

अपि क्रतुं सुचेतसं घतन्तस्, तिरश्चिदंहः सुपथा नयन्ति ॥ ६ ॥

इमे दिवो अनिमिया पृथिव्याश्, चिकित्वांसो अचेतसं नयन्ति ।

प्रव्राजे चिन्नद्यो गाधर्मस्ति, पारं नो अस्य विष्णितम्यं पर्यन् ॥ ७ ॥

यद् गोपावददितिः गर्भे भद्रं, मित्रो यच्छन्ति वरुणः सुदासं ।

तस्मिन्ना तोकं तनयं दधाना, मा कर्म देवहेळनं तुरासः ॥ ८ ॥

अव वोदि होत्राभिर्यजेत, रिपुः काश्चिद् वरुणधृतः सः ।

परि द्वेपोभिर्यमा वृणक्तुः, न सुदासं वृषणा उ लोकम् ॥ ९ ॥

सुस्वश्चिद्धि समृतिस्त्रेप्येषाः, मपीच्येन सहसा महन्ते ।

युष्मद् भिया वृषणो रेजेमाना, दक्षम्य चिन्महिना मृळता नः ॥ १० ॥

यो वरुणे सुमृतिमायजति, वाजस्य सातो परमम्य गयः ।

सीक्षन्त मन्युं मघवानो अर्य, उरु क्षयाय चक्रिरे सुधानु ॥ ११ ॥

इयं देव पुरोहितिर्युवभ्यां, युज्ञेषु मित्रावरुणावकारि ।

विश्वानि दुर्गा पिपृनं तिरो नो, युयं पात स्यस्तिभिः सदा नः ॥ १२ ॥

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७ मित्रावरुणैर्वसिष्ठः । मित्रावरुणौ । त्रिष्टुप् ।

उद् वां चक्षुर्वरुण सुप्रतीकं, देवयोरिति सूर्यस्ततन्वान् ।

अभि यो विश्वा भुर्वनानि चष्टे, स मन्युं मर्त्येष्या चिकेत ॥ १ ॥

प्र वां स मित्रावरुणावृताया, विश्वो मन्मानि दीर्घश्रुदियति ।
 यस्य ब्रह्माणि सुवक्तु अवायु, आ यत् क्रव्या न शरदः पूर्णये ॥ २ ॥
 प्रोरोमित्रावरुणा वृषिष्याः, प्र दिव्य क्रव्याद् बृहत्तः सुदान् ।
 स्पर्शो दद्याथे ओषधीषु वि-, क्षुधेयतो अनिमिषं रक्षमाणा ॥ ३ ॥
 शंसा मित्रस्य वरुणस्य धाम् । शुष्मो रोदसी बद्धधे महित्या ।
 अयन् मासा अयञ्जनामवीराः, प्र युशर्मन्मा वृजर्न तिराते ॥ ४ ॥
 अमूरा विश्वा वृषणाधिमा वां, न यासु चित्रं ददृशे न युशम् ।
 द्रुहः सचन्ते अर्नता जनानां, न वां निष्यान्यचित् अभवन् ॥ ५ ॥
 समु वां-युशं महयं नमोभिर्, हुवे वां मित्रावरुणा सुवार्धः ।
 प्र वां मन्मान्युचसे नवांनि, कृतानि ब्रह्म जुषयन्निमानि ॥ ६ ॥
 इयं देव पुरोहितिर्युवभ्यां, युजेषु मित्रावरुणावकारि ।
 विश्वानि दुर्गो पिपृतं तिरो नो, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मित्रावरुणवैविष्टः । १-३ सूर्यः; ४-६ मित्रावरुणौ । विश्वम् ।

उत् सूर्यो बृहदूर्चीयथेत्, पुरु विश्वा जनिम् मानुषाणाम् ।
 समो दिवा ददृशे रोचमानः, क्रव्या कृतः सुकृतः कर्तृभिर्भूत् ॥ १ ॥
 स सूर्यं प्रति पुरो न उद् गां, एभिः स्तोमैभिरेतुशेभिरेवैः ।
 प्र नो मित्राय वरुणाय वोचो-ऽनागसो अर्थम्णे अग्रयं च ॥ २ ॥
 वि नः सहस्रं शुरुधो रद-, न्वृतावानो वरुणो मित्रो अग्निः ।
 यच्छन्तु चन्द्रा उपमं नो अर्कः, मा नः कामं पुरन्तु स्तवानाः ॥ ३ ॥
 द्यावाभूमी अदिते प्रासीथां नो, ये वां जुष्टुः सुजनिमान क्रव्ये ।
 मा हेळं भूम वरुणस्य वायोर्, मा मित्रस्य प्रियतमस्य नृणाम् ॥ ४ ॥
 प्र बाहवां सिस्ते जीवसे न, आ नो गव्यूतिमुक्षतं घृतेन ।
 आ नो जनें धवयतं युवाना, श्रुतं मे मित्रावरुणा हवेमा ॥ ५ ॥

नू मित्रो वरुणो अर्यमा नस्, त्मने' तोकाय वरियो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु, युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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६ मैत्रावरुणिवंसिष्ठः । १-४ सूर्यः, ५ सूर्य-मित्रावरुणाः, ६ मित्रावरुणौ अर्यमा च । त्रिष्टुप् ।

उद्वेति सुभगो विश्वचक्षाः, साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मित्रस्य वरुणस्य देवश्, चमेव यः समविश्यक् तमांसि ॥ १ ॥

उद्वति प्रसवीता जनानां, महान् केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविष्टसन्, यदेतशो वहति धूपु युक्तः ॥ २ ॥

विभ्राजमान उपसामुपस्थाद्, रेभैरुदेत्यनुमद्यमानः ।
एष मे देवः सविता चच्छन्द, यः समानं न प्रमिनाति धाम ॥ ३ ॥

द्वियो रुक्म उरुचक्षा उदेति, दूरेअर्थस्तरणिभ्राजमानः ।
नूनं जनाः सूर्येण प्रसृता, अयन्नर्थानि कृण्वन्नपांसि ॥ ४ ॥

यत्रा चक्रुर्मृता गातुमस्मै, श्येनो न दीयन्नन्वेति पार्थः ।
प्रति वां सूर उदिते विधेम, नमोभिर्मित्रावरुणोत हव्यैः ॥ ५ ॥

नू मित्रो वरुणो अर्यमा नस्, त्मने' तोकाय वरियो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु, युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिवंसिष्ठः । मित्रावरुणौ । त्रिष्टुप् ।

द्विवि क्षरन्ता रजसः पृथिव्यां, प्र वां घृतस्य निर्णिजो ददीरन् ।
हव्यं नो मित्रो अर्यमा सुजातो, राजा सुक्षत्रो वरुणो जुपन्त ॥ १ ॥

आ राजाना मह क्रतस्य गोप्ता, सिन्धुपती क्षत्रिया यातमर्वाक् ।
इळां नो मित्रावरुणोत घृष्टिः, मर्व द्विव इन्वतं जीरदानू ॥ २ ॥

मित्रस्तन्नो वरुणो देवो अर्यः, प्र सार्धिष्टेभिः पृथिभिर्नयन्तु ।
 वयद् यथा न आदरिः सुदासे, इषा मेदेम सह देवगोपाः ॥ ३ ॥
 यो वां गते मनसा तक्षदेतः, मूर्ध्नी धीति कृणवद् धारयच्च ।
 उक्षेथा मित्रावरुणा घृतेन, ता राजाना सुक्षितीस्तेर्पयेथाम् ॥ ४ ॥
 एष स्तोमो वरुण मित्र तुभ्यं, सोमः शुक्रो न वायवेऽयामि ।
 अविष्टं धियो जिगृतं पुरंधीर, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मित्रावरुणर्वसिष्ठः । मित्रावरुणौ । त्रिष्टुप् ।

प्रति वां सूर उदिते सुक्तैर्, मित्रं ह्ये वरुणं पतदक्षम् ।
 ययोरसुर्यमक्षितं ज्येष्ठं, विश्वस्य यामन्नाचिता जिगत्तु ॥ १ ॥
 ता हि देवानामसुरा तावया, ता नः क्षितीः कस्तमुज्यन्तीः ।
 अश्याम मित्रावरुणा वयं वां, धाया च यत्र पीपयन्नहा च ॥ २ ॥
 ता भूरिपाशायनृतस्य सेत्, दुरत्येत् रिपवे मर्त्येय ।
 ऋतस्य मित्रावरुणा पथा वां, मपो न नाया दुरिता तरेम ॥ ३ ॥
 आ नो मित्रावरुणा हव्यजुष्टि, घृतेर्गव्यृतिमुक्षतमिलभिः ।
 प्रति वामन्न वरमा जनाय, पृणीतमुद्रो दिव्यस्य चारोः ॥ ४ ॥
 एष स्तोमो वरुण मित्र तुभ्यं, सोमः शुक्रो न वायवेऽयामि ।
 अविष्टं धियो जिगृतं पुरंधीर, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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१९ मित्रावरुणर्वसिष्ठः । मित्रावरुणौ, ४-१३ आदित्याः, १४-१६ सूर्यः ।

गायत्री; १०-१५ प्रगायः = (समा वृहती, विषमा सतोवृहती),

१६ पुर उष्णिक् ।

प्र मित्रयोर्वरुणयोः, स्तोमो न एतु द्रुप्यः । नमस्वान् तुविज्ञातयोः ॥ १ ॥
 या धारयन्त देवाः, सुदक्षा दक्षपितरा । असुर्याय प्रमहसा ॥ २ ॥

ता नः क्षिपा तनुपा, वरुण जरितृणाम् । मित्रं साधयतुं धियः ॥ ३ ॥

यदुद्य सूर उदिते, ऽनागा मित्रो अर्यमा । सुवातिं सविता भगः ॥ ४ ॥

सुप्रावीरस्तु स क्षयः, प्र नु यामन्त सुदानवः । ये नो अंहोऽतिपिप्रति ॥ ५ ॥

उत स्वराजो अदिति, रदधस्य व्रतस्य ये । महो राजान ईशते ॥ ६ ॥

प्रति वां सूर उदिते, मित्रं गृणीषे वरुणम् । अर्यमणं रिशार्दसम् ॥ ७ ॥

राया हिरण्यया मतिः, रियमवृकाय शर्वसे । इयं विष्वा मेधसातये ॥ ८ ॥

ते स्याम देव वरुण, ते मित्र सुरभिः सह । इयं स्वध धीमहि ॥ ९ ॥

ब्रह्मवः सूरचक्षसो, ऽग्निजिह्वा क्रतावृधः ।

ग्रीणि ये येमुर्विदर्धानि धीतिभिर्, विश्वानि परिभूतिभिः ॥ १० ॥

वि ये द्युः शरदं मासमादहरं, युक्षमक्तुं चादचम् ।

अनाय्यं वरुणो मित्रो अर्यमा, क्षत्रं राजान आशत ॥ ११ ॥

तद् वो अद्य मनामहे, सुक्तेः सूर उदिते ।

यदोहेते वरुणो मित्रो अर्यमा, युयमृतस्य रथ्यः ॥ १२ ॥

क्रतावान क्रतजाता क्रतावृधो, घोरासो अनृतद्विषः ।

तेषां वः सुप्ते सुच्छदिष्टमे नरः, स्याम ये च सूर्यः ॥ १३ ॥

उदु त्यद् दर्शतं वपुर्, दिव एति प्रतिहरे ।

यदीमाशुर्वहति देव पतशो, विश्वस्मै चक्षसे अरम् ॥ १४ ॥

शीर्ष्णःशीर्ष्णो जगतस्तस्थुषर्षति, सुमया विश्वमा रजः ।

सप्त स्वसारः सुविताय सूर्ये, वहन्ति हरितो रथे ॥ १५ ॥

तद्यक्षुर्देवहितं शुकमुचरत् । पश्येम शरदः शतं, जीवेम शरदः शतम् ॥ १६ ॥

कार्येभिरदाभ्या, ऽऽयातं वरुण द्युमत् । मित्रश्च सोमपीतये ॥ १७ ॥

दिद्यो धामभिर्वरुण, मित्रश्चा यातमद्रुहा । पिबतुं सोममातुजी ॥ १८ ॥

वा यातं मित्रावरुणा, जुषाणावाहुतिं नरा । पातं सोममृतावृधा ॥ १९ ॥

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१० मैत्रावरुणिवंसिष्ठः । अश्विनौ । त्रिष्टुप् ।

प्रतिं धां रथं नृपती जरथ्यै, हविर्माता मनसा युक्षियेन ।

यो वाँ दूतो न विष्ण्वावजीगु-, रच्छाँ सुनुर्न पितरां विवस्मि ॥ १ ॥

अशोच्यग्निः समिधानो अस्मे, उषो अदश्नु तमसश्चिदन्ताः ।

अचेति केतुरूपसः पुरस्तान्, छिद्ये दिवो दुहितुर्जायमानः ॥ २ ॥

अभि वाँ नूनमश्विना सुहोना, स्तोमैः सियक्ति नासत्या विवक्तान् ।

पूर्वाभिर्यातं पृथ्याभिरवाक, स्वयिदा वसुमता रथेन ॥ ३ ॥

अवोवाँ नूनमश्विना युवाकुर्, हुवे यद् वाँ सुते माध्वी वसुयुः ।

आ वाँ वहन्तु स्थविरासो अश्वः, पिपाथो अस्मे सुपुता मधूनि ॥ ४ ॥

प्राचीं सु देवाश्विना धियं मे-, ऽमृधां सातये हतं वसुयुम् ।

विश्वो अविष्टं वाज आ पुरंधीस्, ता नः शक्तं शचीपती शचीभिः ॥ ५ ॥

अविष्टं धीर्वाश्विना न आसु, प्रजायद् रेतो अह्यं नो अस्तु ।

आ वाँ तोके तनये तृतुजानाः, सुरत्नासो देववीति गमेम ॥ ६ ॥

एष स्य वाँ पूर्वगत्वेयु सख्यं, निधिहितो माध्वी रातो अस्मे ।

अहेळता मनसा यातमर्वा-, गश्नन्ता हव्यं मानुपीषु विशु ॥ ७ ॥

एकस्मिन् योगे भुरणा समाने, परिं धां सुत स्रवतो रथो गात् ।

न वायन्ति सुभ्यो देवयुक्ता, ये वाँ धूपु तर्णयो वहन्ति ॥ ८ ॥

असुधता मघवेद्रयो हि भूतं, ये राया मघुदेयं जुनन्ति ।

प्र ये यन्धुं सुनुताभिस्तिरन्ते, गव्या पृश्नन्तो अश्व्या मघानि ॥ ९ ॥

नू मे हव्यमा शृणुन युवाना, यामिष्टं वृतिरश्विनाधिरावन् ।

धूतं रत्नानि जरेतं च सुरीन्, यूयं पान स्वस्तिभिः सदा नः ॥ १० ॥

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९ मैत्रावरुणिर्वसिष्ठः । अधिनौ । विराट्, ८-९ त्रिष्टुप् ।

आ शुभ्रा यातमश्विना स्वश्वा, गिरो दद्या जुजुषाणा युवाकौः ।

हव्यानि च प्रतिभृता घृतं नः ॥ १ ॥

प्र वामन्धांसि मद्यान्यस्थुः, ररं गन्तं हविषो वीतये मे ।

तिरो अयो हव्नानि धृतं नः ॥ २ ॥

प्र घां रथो मनोजवा इयति, तिरो रजांस्यश्विना श्रुतोतिः ।

अस्मभ्यं सूर्याविसू इयानः ॥ ३ ॥

अयं ह यद् वां देव्या उ अर्द्धिः, रुध्यो विवक्षित सोमसुद् युवभ्याम् ।

आ वृक्षू विप्रौ घृतीत हव्यैः ॥ ४ ॥

चित्रं ह यद् घां भोजनं न्वस्ति, न्यत्रये महिष्यन्तं युयोतम् ।

यो वामोमानं दधते प्रियः सन् ॥ ५ ॥

उत त्यद् वां जुरते अश्विना भुक्, च्यवानाय प्रतीत्यं हविर्दे ।

अधि यद् वर्षे इत ऊति धृत्यः ॥ ६ ॥

उत त्वं भुज्युमश्विना सखायो, मध्ये जहुर्दुरेवासः समुद्रे ।

तिरो पर्पदरावा यो युवाकः ॥ ७ ॥

वृकाय चिज्जसमानाय शक्तः, मुत धृतं शयवे हुयमाना ।

यावुज्यामपि न्वतमुपो न, स्त्र्ये चिच्छुक्त्यश्विना शचीभिः ॥ ८ ॥

एष स्य कारुर्जरते सुक्ते, रथे वृधान उपसां सुमन्मा ।

इषा तं वर्धद्दुज्या पयोभिर्, युयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

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८ मैत्रावरुणिर्वसिष्ठः । अधिनौ । त्रिष्टुप् ।

आ घां रथो रोर्दसी वदधानो, हिरण्ययो वृषभिर्यात्वथैः ।

घृतवर्तनिः पविर्भा रवान, इषां वोळ्हा नृपतिर्वाजिनीवान् ॥ १ ॥

स पप्रथानो अभि पञ्च भूमा, त्रिवन्धुरो मनसा यातु युक्तः ।

विशो येन गच्छंथो देवयन्तीः, कुत्रा चिद् याममभिवना दधाना ॥ २ ॥

स्वर्वा यशसा यातमर्वाण, दक्षा निधिं मधुमन्तं पिवाथः ।

वि वां रथो वध्वा ३ यादमानोऽन्तान् दिवो बाधते वर्तुनिभ्याम् ॥ ३ ॥

युवोः ध्रियं परि योषावृणीत्, सूर्यो दुहिता परितस्मयायाम् ।

यद् देवयन्तमर्थयः शर्चीभिः, परि घ्नंसमोमर्ता वां धर्यो गात् ॥ ४ ॥

यो हू स्य वां रथिरा वस्त उस्त्रा, रथो युजानः परियाति वृतिः ।

तेन नः शं योरूपसो व्युष्टौ, न्यभिवना वहतं यशे अस्मिन् ॥ ५ ॥

नरा गौरेवं विद्युतं तृपाणाः, उस्त्राकस्य सवृत्तोप यातम् ।

पुरुत्रा हि वां मृतिभिर्हर्षन्ते, मा वामन्ये नि र्यमन् देवयन्तः ॥ ६ ॥

युवं भुज्युमर्थविद्धं समुद्र, उद्दहधुरणसो अस्त्रिधानैः ।

पुत्रत्रिभिरेधमैर्यथिभिर्, दंसनाभिरभिवना पारयन्ता ॥ ७ ॥

नू मे हवमा शृणुतं युवाना, यासिष्टं वृतिरभिवनाधिरावत् ।

धूतं रत्नानि जरतं च सूरिन्, युवं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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७ मैत्रावरुणिवंसिष्टः । अधिनौ । त्रिष्टुप् ।

आ विंश्वाराभिवना गतं नः, प्र तत् स्थानमवाचि वां वृथिव्याम् ।

अभ्यो न घाजी शुनपृष्ठो अस्थः, दा यत् सेदधुर्ध्वसे न योनेम् ॥ १ ॥

सिर्षभित् सा वां समुतिध्वनिष्ठाः, उतापि घूमो मनुयो दुरोणे ।

यो वां समुद्रान्तं सरितः पिप्, त्येतन्वा चित्र सुयुजा युजानः ॥ २ ॥

यानि स्थानान्यभिवना दुधार्थं, दिवो यक्षीष्योर्ध्वीषु विभु ।

नि पर्वतस्य मुर्धनि सद्गन्ते, न जनाय दाशुणे धर्हन्ता ॥ ३ ॥

चनिष्टं देवा ओर्ध्वीष्यन्तु, यद् योग्या अन्नवैद्ये करीणाम् ।

पुरुणि रत्ना दधतौ न्यस्मे, अनु पूर्वाणि चप्यशुर्गुमानि ॥ ४ ॥

शुश्रुचांसां चिदश्विना पुरुः, ण्युभि ब्रह्माणि चक्षायै कर्षीणाम् ।
 प्रति प्र यातुं वरुमा जनायाः, ऽस्मे वामस्तु सुमतिश्चनिष्टा ॥ ५ ॥
 यो वां युशो नासत्या हविर्मान्, कृतव्रता समयां भवति ।
 उप प्र यातुं वरुमा वसिष्ठः, मिमा ब्रह्माण्युच्यन्ते युवभ्याम् ॥ ६ ॥
 इयं मनीषा इयमश्विना गीः, रिमां सुवृक्षित वृषणा जुपेथाम् ।
 इमा ब्रह्माणि युवयूय्यमन्, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिवंसिष्टः । अश्विनी । त्रिष्टुप् ।

अप स्वसुरूपसो नग्जिहीते, रिणक्ति कृष्णीरूपाय पन्थाम् ।
 अश्वामया गोमथां थां हुवेम, दिवा नक्तं शरमस्मद् युयोतम् ॥ १ ॥
 उपायातं दाशुपे मर्त्याय, रथेन वाममश्विना वहन्ता ।
 युयुतमस्मदनिगममीवां, दिवा नक्तं माध्वी वासीथां नः ॥ २ ॥
 आ वां रथमवमस्यां व्युष्टौ, सुम्नायवो वृषणो वर्तयन्तु ।
 स्यूमगमस्तिमृतयुग्मिरथैः, राश्विना वसुमन्तं वहेथाम् ॥ ३ ॥
 यो वां रथो नृपती अस्ति बोद्धा, त्रिवन्धुरो वसुमौ उस्त्रयीमा ।
 आ न पुना नासत्योष यातः, मभि यद् वां विश्वक्रुण्यो जिगीति ॥ ४ ॥
 युयं च्यवानं जरसोऽमुमुक्तं, नि पेदय ऊहयुराशुमश्वम् ।
 निरहंसस्तमसः स्पतमत्रि, नि जाहुपं शिथिरे धातमन्तः ॥ ५ ॥
 इयं मनीषा इयमश्विना गीः, रिमां सुवृक्षित वृषणा जुपेथाम् ।
 इमा ब्रह्माणि युवयूय्यमन्, युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिवंसिष्ठः । अश्विनौ । त्रिष्टुप् ।

आ गोर्मता नासत्या रथेनाः, ऽर्वावता पुरुश्चन्द्रेण यातम् ।
अभि वां विश्वा नियुतः सचन्ते, स्पार्हया ध्रिया तन्वा शुमाना ॥ १ ॥

आ नो देवेभिरुप यातमर्वाक्, सजोपसा नासत्या रथेन ।
युवोर्हि नः सत्या पित्र्याणि, समानो बन्धुस्त तस्य वित्तम् ॥ २ ॥

उदु स्तोमासो अश्विनोर्युधन्, जामि ब्रह्माण्युपसंश्च देवीः ।
आविर्वासन् रोदसी धिष्येमे, अच्छा विप्रो नासत्या विवक्ति ॥ ३ ॥

वि चेदुच्छन्त्यश्विना उपासुः, प्र वां ब्रह्माणि कारयों भरन्ते ।
ऊर्ध्वं भानुं सविता देवो अश्रेद्, बृहदुन्नयः समिधा जरन्ते ॥ ४ ॥

आ पश्चातानासत्या पुरस्ताः, दाश्विना यातमध्वरादुदक्तात् ।
आ विश्वतः पार्श्वजन्येन राया, युयं पात स्यस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिवंसिष्ठः । अश्विनौ । त्रिष्टुप् ।

अतारिष्म तमसस्सारमस्य, प्रति स्तोमं देवयन्तो दधानाः ।
पुरुदंसा पुरुतमा पुराजाः, ऽमर्त्या हवते अश्विना गीः ॥ १ ॥

न्यु प्रियो मनुषः सादि होता, नासत्या यो यजते चन्दते च ।
अश्रीतं मर्च्यो अश्विना उपाक, आ वां वोचे विदथेयु प्रयस्वान् ॥ २ ॥

अहेम यज्ञं पथामुराणा, इमां सुवृक्ति वृषणा जुषेधाम् ।
धृष्टीवेव प्रेषितो वामयोधि, प्रति स्तोमैर्जमाणे वसिष्ठः ॥ ३ ॥

उप त्या वद्री गमतो विश नो, रक्षोहणा संभृता वीरुपाणी ।
समन्धास्यमत मत्सराणि, मा नो मर्धिष्टमा गतं शिवेन ॥ ४ ॥

आ पश्चातानासत्या पुरस्ताः, दाश्विना यातमध्वरादुदक्तात् ।
आ विश्वतः पार्श्वजन्येन राया, युयं पात स्यस्तिभिः सदा नः ॥ ५ ॥

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६ मैत्रावरुणिर्वसिष्ठः । अश्विनौ । प्रगाथः = (विपमा वृद्धी, समा सतोवृद्धी) ।

इमा उ वां दिविष्टय, उक्ता हवन्ते अश्विना ।

अयं वामहेऽवसे शचीवसु, विशविशं हि गच्छथः ॥ १ ॥

युवं चित्रं ददथुर्भोजनं नरा, चोदथां सुनृतावते ।

अर्वाप्रथं समनसा नि यच्छतुं, पियतं सोम्यं मधु ॥ २ ॥

आ यातमुप भूपतुं, मध्वः पियतमश्विना ।

दुग्धं पयो वृषणा जेन्यावसु, मा नो मधिष्टमा गतम् ॥ ३ ॥

अश्वसो ये वामुप दाशुपो गृहं, युवां दीयन्ति विभ्रतः ।

मधुयुभिर्नरा ह्योभिरश्विना, ऽऽ देवा यातमस्मयू ॥ ४ ॥

अधो ह यन्तो अश्विना, पृक्षः सचन्त सूरयः ।

ता यंसतो मध्वर्द्धपो ध्रुवं यदाश्, छुर्दिस्मभ्यं नासत्या ॥ ५ ॥

प्र ये ययुरवृकासो रथा इव, नृपातारो जनानाम् ।

उत स्वेन शर्वसा दाशुवुर्नर, उत क्षियन्ति सुक्षितिम् ॥ ६ ॥

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८ मैत्रावरुणिर्वसिष्ठः । उपसः । त्रिष्टुप् ।

व्युपा अवो दिविजा ऋतेना, ऽऽविष्कण्वाना महिमानुमागात् ।

अप ब्रुहस्तम आवरर्जुष्ट, मक्षिरस्तमा पुर्या अजीगः ॥ १ ॥

महे नो अद्य सुविताय वो, ध्युपो महे सौमगाय प्र यन्धि ।

चित्रं रयि यदासं धेह्यस्मे, देधि मतेषु मानुपि श्रवस्युम् ॥ २ ॥

पते त्वे भानवो दर्शतायाश्, चित्रा उपसो अमृतासु आयुः ।

जमयन्तो दैव्यानि वृता, न्यापूणन्तो अन्तरिक्षा व्यस्युः ॥ ३ ॥

पया स्या युजाना पराकात्, पञ्च क्षितीः परि सुयो जिगाति ।

अभिपश्यन्ती वयुना जनानां, दिवो दुहिता भुवनस्य पत्नी ॥ ४ ॥

घाजिनीवती सूर्यस्य योगा, चित्रार्मघा राय ईशे वस्त्रनाम् ।
क्रापेष्टता जरयन्ती मघोः, न्युपा उच्छति घाह्निभिर्गुणाना ॥ ५ ॥

प्रति धुत्तानामरुपासो अग्नाश्, चित्रा अदधत्तपसं वरन्तः ।
याति शुद्धा विश्वपिशा रथेन, दधाति रत्नं विधत्ते जनाय ॥ ६ ॥

सत्या सत्येभिर्महती महाद्विर्, देवी देवेभिर्यजता यजत्रैः ।
रजद् दृढहानि दददुन्त्रियाणां, प्रति गाव उपसं वावशन्त ॥ ७ ॥
न नो गोमद् वीरवद् घेहि रत्नः, मुपा अध्वायन् पुरुभोजो अस्मे ।
मा नो घृहिः पुण्यता निदे कर्, युयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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७ मैत्रावरुणिर्योतिष्ठः । उपसः । त्रिष्टुप् ।

उद् ज्योतिरुत्तं विश्वजन्यं, विश्वानरः सधिता देवो अथेत् ।
क्रत्या देवानामजनिष्ट चक्षुः, राविरुर्भुवनं विश्वमुपाः ॥ १ ॥

प्र मे पन्या देवयाना अदधत्, धर्मधन्तो वसुभिरिष्टतासः ।
अर्भुद् केतुरपसः पुरस्तात्, प्रतीच्यागादधि हभ्येभ्यः ॥ २ ॥

तानीदहानि बहुलान्यासुन्, या प्राचीनुमुदिता सूर्यस्य ।
यतः परि जार इवाचर, न्युपा ददृक्षे न पुनर्यतीव ॥ ३ ॥

त इद् देवानां सधमाद् भासः, धृतावानः कवयः पुन्योसः ।
गृहं ज्योतिः पितरो अन्वाविन्दन्त, सत्यमन्त्रा अजनयन्नुपासम् ॥ ४ ॥

समान ऊर्ध्वं अधि संगेतासुः, सं जीनते न यतन्ते मिथस्ते ।
ते देवानां न भिनन्ति धृताः, न्यमधन्तो वसुभिर्यादमानाः ॥ ५ ॥

प्रति त्या स्तोमैरीकते वासिष्ठा, उपरुधः रुभगे तुष्ट्वांसः ।
गवां नेत्री धाजपत्नी न उच्छोः, पः सुजाते प्रथमा जरस ॥ ६ ॥

पुपा नेत्री राधसः सुनृतानाः, मुपा उच्छन्ती रिभ्यते वासिष्ठैः ।
दीधेधुर्तं रयिमग्ने दधाना, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिवंसिष्ठः । उपसः । त्रिष्टुप् ।

उपो^१ रुन्वे युवतिर्न योषा, विश्वं जीवं प्रसुवन्तीं चरायै ।
 अर्भुदग्निः समिधे मारुपाणा- मकज्योतिर्याधमाना तमोसि ॥ १ ॥
 विश्वं प्रतीची सप्रथा उदस्थाद्, रुग्द् वासो विश्वती शुक्रमश्वैत् ।
 हिरण्यवर्णो सुदर्शकसंहृग्, गर्वा माता नेत्र्यहामरोचि ॥ २ ॥
 देवानां चक्षुः सुभगा वहन्ती, श्वेतं नयन्ती सुदर्शिकमश्वम् ।
 उपा अदशि रुदिमभिर्यक्ता, चित्रामया विश्वमनु प्रभूता ॥ ३ ॥
 अन्तिवामा दूरे अमित्रमुच्छ्रो- वां गध्यूतिमभयं कृषी नः ।
 यावय हेष आ भरा वसनि, चोदय राधो गृणते मघोनि ॥ ४ ॥
 अस्मे श्रेष्ठेभिर्मानुभिर्वि भ्रा- ह्युपो देवि प्रतिरन्ती न आयुः ।
 इयं च नो दधती विश्ववारे, गोमदश्वायद् रथवच्च राधः ॥ ५ ॥
 यां त्वा दिवो दुहितवर्धय- न्युपः सुजाते मृतिभिर्वसिष्ठाः ।
 सास्मासु धा रयिमृधं बृहन्तं, युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिवंसिष्ठः । उपसः । त्रिष्टुप् ।

प्रति केतवः प्रथमा अदश्न- ध्रुव्या अस्या अज्यो वि ध्रयन्ते ।
 उपो अर्वाचा बृहता रथेन, ज्योतिष्मता वाममुस्मभ्यं वक्षि ॥ १ ॥
 प्रति श्रीमग्निर्जरते समिद्धः, प्रति विप्रासो मृतिभिर्गृणन्तः ।
 उपा याति ज्योतिषा वार्धमाना, विश्वा तमोसि दुरिताप देवी ॥ २ ॥
 * पूता उ त्याः प्रत्यदश्नन् पुरस्ताज्, ज्योतिर्यच्छन्तीरुपसो विभातीः ।
 अजीजनन्त् सूर्यं यक्षमग्नि- मपाचीनं तमो अगादजुष्टम् ॥ ३ ॥
 अचैति दिवो दुहिता मघोनी, विश्वं पश्यन्त्युपसं विभातीम् ।
 आस्थाद् रथं स्वधया युज्यमान- मा यमश्वोसः सुयुजो वहन्ति ॥ ४ ॥

प्राते त्वाद्य सुमनसो वुधन्ताः, ऽस्माकांसो मृधवानो वयं च ।
तिव्विल्लावर्ध्वमुपसो विभातीर्, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिवंसिष्ठः । उपसः । त्रिष्टुप् ।

व्युत्पा आंवः पृथ्याज् जनानां, पञ्च क्षितीर्मानुषीर्विधयन्ती ।
सुमंहग्भिरुक्षभिर्भानुमथ्रेद्, वि सूर्या रोदसी चक्षसावः ॥ १ ॥
व्यञ्जते दिवो अन्तेष्वस्तून्, विशो न युक्ता उपसो यतन्ते ।
सं ते गावस्तम आ वर्तयन्ति, ज्योतिर्यच्छन्ति सवितेव ग्राह ॥ २ ॥
अमृदुषा इन्द्रतमा मयोः, न्यजीजनत् सुविताय ध्रवांसि ।
वि दिवो देवा दुहिता दधाः, त्वङ्गिरस्तमा सुरुते वसन्ति ॥ ३ ॥
तावदुषो राधो अस्मभ्यं रासु, यावत् स्तोत्रभ्यो अरदो गृणाना ।
यां त्वा जह्वृषभस्या रवेण, वि हव्हस्य दुरो अत्रैरीणोः ॥ ४ ॥
देवदेवं राधसे चोदयेः, न्यस्मश्च सुनुता ईर्यन्ती ।
व्यच्छन्ती नः सुनये धियो धा, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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३ मैत्रावरुणिवंसिष्ठः । उपसः । त्रिष्टुप् ।

प्रति स्तोमेभिरुपसुं वसिष्ठा, गीमिर्विप्रांसः प्रथमा अंबुधन् ।
विवर्तयन्तीं रजसी समन्ते, आविष्कृत्यतीं भुवनानि विश्वा ॥ १ ॥
एषा स्या नव्यमायुर्दधाना, शुद्धी तमो ज्योतिरोषा धवोधि ।
अग्रं पति युयतिर्हयाणा, प्राचिकित्त् सूर्यं यज्ञमग्निम् ॥ २ ॥
अभ्याघतीगोमनीर्न उपासो, वीर्यतीः सदैमुच्छन्तु भद्राः ।
घृतं दुहाना विधत्तः प्रपीता, युयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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६ मैत्रावरुणिवंसिष्ठः । उपसः । प्रगाथः = (विपसा बृहती, समा सनोबृहती) ।

प्रत्यु अदर्याय- , त्युच्छन्ती दुहिता दिवः ।

अपो महि व्ययति चक्षसे तमो, ज्योतिष्कणोति सूनरी ॥ १ ॥

उदुन्नियाः सृजते सूर्यः सर्चा, उद्यक्षत्रमचिंवत् ।

तवेदुपो व्युपि सूर्यस्य च, सं भुक्तेन गमेमहि ॥ २ ॥

प्रति त्या दुहितदिव, उपो जीरा अभुत्समहि ।

या वहसि पुरु स्पाहं धनन्वति, रत्नं न दागुणे मयः ॥ ३ ॥

उच्छन्ती या कृणोपि मंहना महि, प्रथ्यै देवि स्वर्दशे ।

तस्यास्ते रत्नभाज ईमहे वयं, स्याम मातुर्न सूनर्यः ॥ ४ ॥

तश्चित्रं राध आ भुरो, पो यद् दीर्घिधुत्तमम् ।

यत् ते दिवो दुहितर्मर्तभोजनं, तद् रास्य भुनजामहे ॥ ५ ॥

श्रवः सुरिभ्यो अमृतं वसुत्वनं, याजो अस्मभ्यं गोमंतः ।

चोदयित्री मघोनः सुनृताव-, त्युग उच्छदप स्त्रिधः ॥ ६ ॥

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१० मैत्रावरुणिवंसिष्ठः । इन्द्रावरुणौ । जगती ।

इन्द्रावरुणा युवमध्वराय नो, विशे जनाय महि शर्म यच्छतम् ।

दीर्घप्रयज्युमति यो वनुष्यति, वयं जयेम पृतनासु दुह्यः ॥ १ ॥

सुप्राळन्यः स्वराळन्य उच्यते वां, महान्ताधिन्द्रावरुणा महावसु ।

विश्वे देवास्तः परमे व्योमनि, सं वामाजो वृषणा सं वळं दधुः ॥ २ ॥

अन्यपां खान्यतन्तमोजसा, ऽऽ सूर्यमैत्यतं दिवि प्रभुम् ।

इन्द्रावरुणा मदं अस्य मायिनो, ऽपिन्यतमपितुः पिन्यतुं धियः ॥ ३ ॥

युवामिद् युत्सु पृतेनासु बह्व्यो, युवां क्षेमस्य प्रसवे मितशवः ।
इशाना वस्य उभयस्य कारव, इन्द्रावरुणा सुहयो हवामहे ॥ ४ ॥

इन्द्रावरुणा यदिमानि चक्रयुर्, विश्वा ज्ञातानि भुवन्तस्य मज्जमर्ना ।
क्षेमेण मित्रो वरुणं दुवस्यति, मरुद्भिरुग्रः शुभमन्य ईयते ॥ ५ ॥

महे शुल्काय वरुणस्य नु त्विष, ओजो मिमाते ध्रुवमस्य यत् स्यम् ।
अजामिमन्यः श्रथयन्तमातिरद्, दुध्रेभिरन्यः प्र वृणोति भूयसः ॥ ६ ॥

न तमंहो न दुरितानि मन्यं, मिन्द्रावरुणा न तपः कुतश्चन ।
यस्य देवा गच्छथो वीथो अध्वरं, न तं मर्तस्य नशते परिहृतिः ॥ ७ ॥

अर्वाङ् नरा दैत्येनावसा गतं, शृणुतं हवं यदि मे जुजोपथः ।
युवोहिं सत्यमुत वा यदार्थं, मार्डीकमिन्द्रावरुणा नि यच्छतम् ॥ ८ ॥

अस्माकमिन्द्रावरुणा भरंभरे, पुरोयोधा भवतं कृष्टयोजसा ।
यद् वां हवन्त उभये अर्धं स्पृधि, नरस्तोकस्य तनयस्य सातिषु ॥ ९ ॥

अस्मे इन्द्रो वरुणो मित्रो अर्यमा, धुम्नं यच्छन्तु महि शर्म सप्रथः ।
अवधं ज्योतिरदितेर्कतावृधो, देवस्य श्लोकं सवितुर्मनामहे ॥ १० ॥

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१० मैत्रारणिर्वसिष्ठः । इन्द्रारुणौ । जगनी ।

युवां नरा पश्यमानासु आर्यं, प्राचा गव्यन्तः पृथुपर्शवो ययुः ।
दासा च वृत्रा हुतमार्याणि च, सुदासमिन्द्रावरुणावसावतम् ॥ १ ॥

यत्रा नरः समर्यन्ते कृतध्वजो, यस्मिन्नाजा भवन्ति किं चन प्रियम् ।
यत्रा भयन्ते भुवना स्वर्दशस्, तत्रा न इन्द्रावरुणाधिं धोचतम् ॥ २ ॥

सं भूम्या अन्तो घ्वसिरा अहक्षते, न्द्रावरुणा दिवि घोष आरुहत् ।
अस्नुर्जनातामुष मामरातयो, र्वागवसा हवनधृता गतम् ॥ ३ ॥

इन्द्रावरुणा वृधनाभिरप्रति, भेदं वृन्वन्ता प्र सुदासमावतम् ।
 ब्रह्माण्येषां शृणुतं हवीमनि, सत्या तत्सूनामभवत् पुरोहितिः ॥ ४ ॥
 इन्द्रावरुणावभ्या तपन्ति मा-ऽघान्ययौ वृनुगामरतयः ।
 युवं हि वस्य उभयस्य राजथो-ऽधं स्मा नोऽवतं पायं दिवि ॥ ५ ॥
 युवां हवन्त उभयास आजि-ऽधिन्द्रं च वस्यो वरुणं च सातये ।
 यत्र राजभिर्दशभिर्निर्वाधितं, प्र सुदासमावतं तत्सुभिः सह ॥ ६ ॥
 दश राजानः समिता अयज्यवः, सुदासमिन्द्रावरुणा न युयुधुः ।
 सत्या नृणामसदा मुपस्तुतिर्, देवा र्णयामभवन् देवर्हतिषु ॥ ७ ॥
 दाशराज्ञे परित्याय विश्वतः, सुदास इन्द्रावरुणावशिक्षतम् ।
 श्रित्यञ्जो यत्र नमसा कपर्दिनो, धिया धीवन्तो असपन्त तत्सवः ॥ ८ ॥
 वृत्राण्यन्यः समिथेषु जिघ्रते, व्रतान्यन्यो अभि रक्षते सदा ।
 हवामहे वां वृषणा सुवृक्तिभिः, रस्मे इन्द्रावरुणा शर्म यच्छतम् ॥ ९ ॥
 अस्मे इन्द्रो वरुणो मित्रो अर्यमा, युष्मं यच्छन्तु महि शर्म सप्रथः ।
 अवधं ज्योतिरदितेर्कनावृधो, देवस्य श्लोकं सधितुर्मनामहे ॥ १० ॥

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५ मैत्रावरुणवंसिष्ठः । इन्द्रावरुणौ । त्रिष्टुप् ।

आ वां राजानावध्वरे वृत्त्यां, हव्येमिरिन्द्रावरुणा नमोभिः ।
 प्र वां वृतावीं वृद्धोर्दधानां, परि त्वना विष्टरूपा जिगाति ॥ १ ॥
 युवो राष्ट्रं बृहदिन्वति द्यौर, यौ सेतुभिररुज्जुभिः सिनीथः ।
 परि नो हेळो वरुणस्य वृज्या, उरं न इन्द्रः कृणवदु लोकम् ॥ २ ॥
 कृतं नो यथा विदथेषु चारुं, कृतं ब्रह्माणि सुरिषु प्रशस्ता ।
 उपो रयिर्द्वज्यूतो न एतु, प्र णः स्पार्हाभिरुतिभिस्तिरेतम् ॥ ३ ॥
 अस्मे इन्द्रावरुणो विश्वचारं, रयिं धत्तं वसुमन्तं पुरुभुम् ।
 प्र य अदित्यो अनृता मिना-ऽत्यमिता शरीं दयते वसनि ॥ ४ ॥

इयमिन्द्रं वरुणमष्ट मे गीः, प्रार्थन् त्र्योके तनये तृतुजाना ।
सुरत्नासो देवर्षीति गमेम, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिसिष्ठः । इन्द्रावरुणौ । त्रिष्टुप् ।

पुनीये धामरक्षसं मनीषां, सोममिन्द्राय वरुणाय जुह्वेत् ।
घृतप्रतीकामुपसं न देवीं, ता नो यामश्चुरप्यतामसीके ॥ १ ॥
स्पर्धन्ते वा उ देवह्वये अत्र, येषु ध्वजेषु दिधवः पतन्ति ।
युयं ताँ इन्द्रावरुणावमित्रान्, हतं पराचुः शर्वा विपूचः ॥ २ ॥
आर्षश्चिद्धि स्वयंशसुः सदासु, देवीमिन्द्रं वरुणं देवता धुः ।
कृषीरुन्यो धारयति प्रविस्ता, वृत्राण्यन्यो अंघ्रतीर्ति हन्ति ॥ ३ ॥
स सुक्रतुर्क्रतुचिदस्तु होना, य आदित्य शर्वसा वां नमस्वान् ।
आवर्तदवसे वां हविष्मा, नसदित् स सुघिताय प्रयस्वान् ॥ ४ ॥
इयमिन्द्रं वरुणमष्ट मे गीः, प्रार्थन् त्र्योके तनये तृतुजाना ।
सुरत्नासो देवर्षीति गमेम, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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८ मैत्रावरुणिसिष्ठः । वरुणः । त्रिष्टुप् ।

धीरा त्वस्य महिना जूनुंति, वि यस्तुस्तम् रोदसी चिदुषीं ।
प्र नार्कमृष्यं नुनुदे बृहन्तं, द्विता नक्षत्रं प्रप्रथश्च भूर्म ॥ १ ॥
उत स्वया तन्वाँ सं वदे तत्, कदा न्यन्तर्वरुणे भुवानि ।
किं मे हव्यमह्वणानो जुपेत, कदा मृच्छीकं सुमना अभि रयाम् ॥ २ ॥

पृच्छे तदेनो वरुण दिदक्षूः, पो एमि चिकितुषो विपृच्छम् ।
 समानमिमे कवयश्चिदाहुः, स्यं हं तुभ्यं वरुणो हृणीते ॥ ३ ॥
 किमार्ग आस वरुण ज्येष्ठं, यत् स्तोतारं जिघांससि सखायम् ।
 प्र तन्मे घोचो दूळभ स्वधावोः, ऽयं त्वानेना नमसा तुर ईयाम् ॥ ४ ॥
 अयं द्रुग्यानि पित्र्या सृजा नोः, ऽयु या वयं चक्रमा तनूभिः ।
 अव राजन् पशुतपं न तायुं, सृजा वृत्सं न दाम्नो वसिष्ठम् ॥ ५ ॥
 न स स्यो दक्षो वरुण धृतिः सा, सुरा मन्युर्विभीदको अर्चितिः ।
 अस्ति ज्यायान् कर्णायस उपारे, स्वप्नश्चनेदनृतस्य प्रयोता ॥ ६ ॥
 अरं दासो न मीळ्हुर्यं कराः, ण्यहं देवाय भूर्येऽनागाः ।
 अर्चेतयदचितो देवो अयो, गृत्सं राये कवितरो जुनाति ॥ ७ ॥
 अयं सु तुभ्यं वरुण स्वधावो, हृदि स्तोम उपश्रितश्चिदस्तु ।
 शं नः क्षेमे शमु योगे नो अस्तु, यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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७ मैत्रावरुणिवंसिष्ठः । वरुणः । त्रिष्टुप् ।

रदत् पृथो वरुणः सूर्याय, प्राणोसि समुद्रिया नदीनाम् ।
 सगो न सृष्टो अवतीर्कतायज्ञ, चुकार महीरवनीरहभ्यः ॥ १ ॥
 आत्मा तु वातो रज आ नवीनोत्, पशुर्न भूर्णिर्यवसे ससुवान् ।
 अन्तर्मही बृहती रोदसीमे, विध्या ते धाम वरुण प्रियाणि ॥ २ ॥
 परि स्पशो वरुणस्य स्मदिष्टा, उमे पश्यन्ति रोदसी सुमेकं ।
 ऋतावानः कवयो युक्षधीराः, प्रचेतसो य इत्यन्त मन्म ॥ ३ ॥
 उवाच मे वरुणो मेधिराय, त्रिः सप्त नामाण्या विभतिं ।
 विद्वान् पदस्य गुह्या न वोचद्, युगाय विप्र उपराय शिखन् ॥ ४ ॥
 तिस्रो धावो निहिता अन्तरस्मिन्, तिस्रो भूमिरुपराः पदिधानाः ।
 गृत्सो राजा वरुणश्चक्र एतं, दिवि प्रेहं हिरण्यं शुभे कम् ॥ ५ ॥

अत्र सिन्धुं वरेणो घोरित्व स्याद्, दृष्टो न श्वेतो मृगस्तुषिमान् ।
गम्भीरदर्शो रजसो विमानः, सुषारदर्शः सतो अस्य राजा ॥ ६ ॥

यो मृच्छयाति चतुर्थे चिदागो, युयं स्याम वरेणो अनागाः ।
अत्र प्रतान्यदितेऽधन्तो, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणिर्गतिष्ठ । वरेण, (७ पादाविमोचनी) । त्रिष्टुप् ।

प्र शुन्धयुवं वरेणाय प्रेष्यं, मतिं घेसिष्ठ मीच्छुर्ग्रे भरस्व ।
य ईमर्वाञ्चं कर्तते यजत्रं, सहस्रामघं वृषणं बृहन्तम् ॥ १ ॥

अघा न्यस्य सहस्रं जगन्वा, नक्षेत्रनीकुं वरेणस्य मंसि ।
स्वार्थदर्शमधिपा उ अन्योऽभि मा वर्षुर्दशयं निर्नीयात् ॥ २ ॥

आ यद् रुहाव वरेणश्च नावुं, प्र यत् समुद्रमीर्याव मध्यम् ।
अधि यद्रुपां स्तुभिश्चराय, प्र प्रेह ईह्यावहै शुभे कम ॥ ३ ॥

यसिष्ठं ह वरेणो नाग्याधा, हविं चमारु स्वपा महोभिः ।
स्तोतारं विप्रः सुदिनत्वे अक्षां, यानु धार्वस्ततनन् यादुपास्तः ॥ ४ ॥

कः त्वानि नौ सख्या वभूवुः, मर्चावहे यद्वृकं पुरा चित् ।
बृहन्तं मानं वरेण स्वधावः, सहस्रद्वारं जगमा गृहं तं ॥ ५ ॥

य आपिनिर्त्यो वरुण प्रियः सन्, त्वामागांसि कृण्वत् सर्जा ते ।
मा त एनस्यन्तो यक्षिन् भुजेम, यन्धि प्मा विप्रः स्तुवते वरुणम् ॥ ६ ॥

धुमासु त्वासु क्षितिपु क्षियन्तो, ध्यस्मत् पाशं वरेणो मुमोचत् ।
अवो घन्वाना अदितेरपस्थाद्, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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५ मैत्रावरुणिवंसिष्ठः । वरुणः । गायत्री, ५ जगती ।

मो पु वरुण मृन्मयं, गृहं रजन्नहं गमम् ।
मृळा सुक्षत्र मृळय ॥ १ ॥

यदेमि प्रस्फुरन्वियु, दृतिर्न ध्मातो अद्रियः ।
मृळा सुक्षत्र मृळय ॥ २ ॥

क्त्वः समह दीनता, प्रतीपं जंगमा शुचे ।
मृळा सुक्षत्र मृळय ॥ ३ ॥

अपां मध्ये तस्थिवांसं, तृष्णाविदज्जरितारम् ।
मृळा सुक्षत्र मृळय ॥ ४ ॥

यत् किं चेदं वरुण दैव्ये जने, ऽभिद्रोहं मनुष्याश्चरामसि ।
अचिन्ती यत् तव धर्मा युयोपिम, मा नस्तस्मादेनसो देव रीरियः ॥ ५ ॥

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७ मैत्रावरुणिवंसिष्ठः । वायुः, ५-७ इन्द्रवायू । त्रिष्टुप् ।

प्र वीर्या शुचयो दद्रे वा, मध्यर्युभिर्मधुमन्तः सुतासः ।
वह वायो नियुतो याह्यच्छा, पिबा सुतस्यान्वसो मदाय ॥ १ ॥

इशानाय प्रद्वितिं यस्तु आनद्, शुचिं सोमं शुचिपास्तुभ्यं वायो ।
कृणोषि तं मर्त्येषु प्रशस्तं, जातोजातो जायते वाज्यस्य ॥ २ ॥

राये नु यं जज्ञतु रोदसीमे, राये देवी ध्रियणा धाति देवम् ।
अर्धं वायुं नियुतः सध्वत स्वा, उत श्वेतं वसुधिति निरेके ॥ ३ ॥

उच्छन्नपसः सुदिना अरिप्रा, उरु ज्योतिर्विविदुर्दीर्घ्यानाः ।
गव्यं चिद्वर्चमुशजो वि ववृस्, तेषामनु प्रदिवः ससुरारपः ॥ ४ ॥

ते सत्येन मनसा दीध्यानाः, स्वेन युक्तासुः क्रतुना वहन्ति ।
इन्द्रवायू धीरवाहं रथं वा-, मीशानयोगंभि पृथः सचन्ते ॥ ५ ॥

ईशानासो ये दधन्ते स्यन्तौ, गोभिर्ध्वनिर्वसुभिर्हिरण्यैः ।
इन्द्रवायू सूर्यो विश्वमायुः, रवीन्द्रिवारैः पृथनासु सहः ॥ ६ ॥

अर्वन्तो न श्वसो भिक्षमाणा, इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्वर्षसे हुवेम, युयं पात स्यस्तिभिः सदा नः ॥ ७ ॥

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७ मैशवरणिर्वसिष्ठः । १, २ वायुः, २, ४-७ इन्द्रवायू । त्रिष्टुप् ।

कुविदङ्ग नमसा ये वृधासः, पुरा देवा अनवृधास आसन् ।
ते वायवे मनवे वाधितायाः, ऽधोसयन्नयसं सूर्येण ॥ १ ॥

उशन्तो दूता न दभाय गोपा, मासश्च पाथः शरदश्च पुर्वीः ।
इन्द्रवायू सुष्टुतिर्गोमिश्राना, माडौर्कमीष्टे सुदितं च नय्यम् ॥ २ ॥

पीथोअन्नौ रयिवृधः सुमेधाः, श्वेतः सिपन्ति नियुतामभिधीः ।
ते वायवे समनसो वि तस्थुर्, विश्वेन्नरः स्वपत्यानि चतुः ॥ ३ ॥

यावत् तरेस्तन्योऽ यावदोजो, यावन्नरश्चक्षस्ता दीध्यानाः ।
शुचिं सोमं शुचिपा पातमुस्मे, इन्द्रवायू सदर्तं वहिरेदम् ॥ ४ ॥

नियुवाना नियुतः स्पर्हवीरा, इन्द्रवायू सूर्यं यातमर्यारु ।
इदं हि वां प्रभृतं मध्यो अग्र- , मर्धं प्रीणाना वि मुमुस्तमुस्मे ॥ ५ ॥

या वां शतं नियुतो याः सहन्- , मिन्द्रवायू विश्ववार्यः सचन्ते ।
आभिर्यातं सुविदधोभिर्यारु, पातं नरा प्रतभृतस्य मर्धः ॥ ६ ॥

अर्वन्तो न श्वसो भिक्षमाणा, इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्वर्षसे हुवेम, युयं पात स्यस्तिभिः सदा नः ॥ ७ ॥

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५ मैत्रावरुणिवंसिष्ठः । वायुः, २, ४ इन्द्रवायू । त्रिष्टुप् ।

आ वायो भूप शुचिपा उप नः, सहस्रं ते नियुतो विश्ववार ।
उपो ते अन्धो मधमयामि, यस्य देव दधिपे पूर्वपेयम् ॥ १ ॥

प्र सोता जीरो अध्वरेष्वस्थात्, सोममिन्द्राय वायवे पिबध्वे ।
प्र यद् वां मध्वो अग्रियं भर, न्यध्वर्यवो देवयन्तः शचीभिः ॥ २ ॥

प्र याभिर्यासि दाश्यांसमच्छा, नियुद्धिर्वायविष्टये दुरोणे ।
नि नो रयि सुभोर्जसं युवस्य, नि वीरं गव्यमदव्यं च राधः ॥ ३ ॥

ये वायव इन्द्रमार्दनासु, आदेवासो नितोशनासो अर्यः ।
प्रन्तो वृत्राणि सुरभिः प्याम, सास्रक्षांसो युधा नृभिर्मित्रान् ॥ ४ ॥

आ नो नियुद्धिः श्रुतिनीभिरध्वरं, सहस्त्रिणीभिरुप याहि युधम् ।
वायो अस्मिन्त् सर्वने मादयस्व, युयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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८ मैत्रावरुणिवंसिष्ठः । इन्द्राग्नी । त्रिष्टुप् ।

शुचिं नु स्तोमं नवजातमधे, न्द्राग्नी वृत्रहणा जुपेथाम् ।
उभा हि यो सुहवा जोह्वामि, ता वाजं सुध उशते धेष्टा ॥ १ ॥

ता सान्सी शवसाना हि भुतं, साकुंवृद्धा शवसा शशुचांसा ।
क्षयन्तौ रायो यवसस्य भूरः, पूङ्गं वाजस्य स्थविरस्य घृथ्वेः ॥ २ ॥

उपो ह यद् विदथं वाजिनो गुर, धीभिर्विप्राः प्रमतिमिच्छमानाः ।
अर्वन्तो न फाष्टां नक्षमाणा, इन्द्राग्नी जोहुयतो नरस्ते ॥ ३ ॥

गीभिर्विप्राः प्रमतिमिच्छमान, ईष्टे रयि युशसं पूर्वभाजम् ।
इन्द्राग्नी वृत्रहणा सुवज्रा, प्र नो नर्येभिस्तिरतं देष्णैः ॥ ४ ॥

सं यन्मही मिथ्यती स्पर्धमाने, तनुरुच्या शूरसाता यतैते ।
अदैवयुं विदथे देवयुभिः, स्रग्ना हतं सोमसुता जनैन ॥ ५ ॥

इमामु पु सोमसुतिमुप न, एन्द्राग्नी सौमनसाय यातम् ।
नू चिद्धि परिमज्ञाथे अस्मा, ना वां शर्वाद्भिर्घृतीय वाजैः ॥ ६ ॥

सो अग्न एजा नमस्ता समिद्धो, ऽच्छा मित्रं वर्हणमिन्द्र वोचे ।
यत् सोमार्गश्चकृमा तत् सु मृळ, तदर्यमादितिः शिश्रथन्तु ॥ ७ ॥

एता अग्न आशुपाणास इष्टीर्, युवोः सचाभ्यश्याम् वाजान् ।
मेन्द्रो नो विष्णुर्मरुतः परि र्यन्, युयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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१२ मैत्रावरुणिर्वसिष्ठ । इन्द्राग्नी । गायत्री, १२ अनुष्टुप् ।

इयं वामस्य मन्मन्, इन्द्राग्नी पुष्यस्तुतिः ।
अभ्राद् वृष्टिरिवाजनि ॥ १ ॥

शृणुतं जरितुर्हव, मिद्राग्नी वनतं गिरः ।
ईशाना पिप्यतं धियः ॥ २ ॥

मा पापत्वार्य नो नरे, न्द्राग्नी माभिरोस्तये ।
मा नो रीरथतं निदे ॥ ३ ॥

इन्द्रे अग्नौ नमो बृहत्, सुष्टुक्तिमेरेयामहे ।
धिया घेना अघस्यवः ॥ ४ ॥

ता हि शर्वान्त ईळेत, इत्या विप्रांस ऊतये ।
स्रवाथो वाजसातये ॥ ५ ॥

ता वां गीभिर्विपन्यवः, प्रथस्यन्तो हवामहे ।
मेधसाता सन्निप्यवः ॥ ६ ॥

इन्द्राग्नी अयसा गतः, मस्मभ्यं चर्पणीसहा ।

मा नो दुःशंस ईशत ॥ ७ ॥

मा कस्य नो अररुपो, धुतिः प्रण्डन्नत्यस्य ।

इन्द्राग्नी शर्म यच्छतम् ॥ ८ ॥

गोमदिरण्यवद् वसु, यद् वामध्वावदीमहे ।

इन्द्राग्नी तद् घनेमहि ॥ ९ ॥

यत् सोम आ सुते नर, इन्द्राग्नी अजोहवुः ।

सतीघन्ता सपर्यवः ॥ १० ॥

उकथेभिर्वृत्रहन्तमा, या मन्दाना चिदा गिरा ।

आङ्गुपैराविवांसतः ॥ ११ ॥

तायिद् दुःशंसं मर्त्यं, दुर्विद्वांसं रक्षस्विनम् ।

आभोगं हन्मना हतः, मुदधि हन्मना हतम् ॥ १२ ॥

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६ मेघावरुणिवंसिष्ठः । सरस्वती, ३ सरस्वान् । त्रिष्टुप् ।

प्र क्षोदसा धारसा सन्न एषा, सरस्वती धरुणमार्यसी पृः ।

प्रवारधाना रुथ्यंय याति, विश्वा अपो महिना सिन्धुरन्याः ॥ १ ॥

एकाचेतत् सरस्वती नदीनां, शुचिर्यती गिरिभ्य आ समुद्रात् ।

रायश्चेतन्ती भुवनस्य भूरर, घृतं पयो दुदुहे नाहुपाय ॥ २ ॥

स वावृधे नयो योरणासु, वृषा शिशृवृषमो यक्षियासु ।

स याजिनं मघवद्रयो दधाति, यि सातर्यं तन्वं मामृजीत ॥ ३ ॥

उत स्या नः सरस्वती जुषाणोः, पं श्रयत् सुभगा यज्ञे अस्मिन् ।

मितशुभिर्नमस्यैरियाणा, राया युजा चिदुत्तं सखिभ्यः ॥ ४ ॥

इमा जुह्वाना युष्मदा नभोभिः, प्रति स्तोमं सरस्वति जुपस्व ।
तव शर्मन् प्रियतमे दर्धाना, उप स्थेयाम शरणं न वृक्षम् ॥ ५ ॥

अयम् ते सरस्वति वसिष्ठो, द्वारो वृतस्य सुभगे व्यावः ।
वर्ध शुभ्रे स्तुयते रसि वाजान्, युयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

(९६)

६ मैत्रावरुणिर्वसिष्ठः । सरस्वती, ४-६ सरस्वान् । १-२ प्रगाथः = (१ बृहती,
२ सप्तो बृहती), ३ अस्तारपङ्क्तिः, ४-६ गायत्री ।

बृहदु गायित्रे वचोः, ऽसुर्यो नदीनाम् ।
सरस्वतीमिन्महया सुवृक्तिभिः, स्तोमैर्वसिष्ठ रोदसी ॥ १ ॥

उभे यत् ते महिना शुभ्रे अन्धसी, अधिक्षियन्ति पुरवः ।
सा नो बोध्यवित्री मस्तस्ता, चोद राधो मघोनाम् ॥ २ ॥

भद्रमिद् भद्रा कृण्वत् सरस्वः, त्यक्तवारी चेतति घ्राजिनीयती ।
गृणाना जेमदमिवत्, स्तुयाना च वसिष्ठवत् ॥ ३ ॥

जनीयन्तो न्वग्रवः, पुत्रीयन्तः सुदानवः ।
सरस्वन्तं हवामहे ॥ ४ ॥

ये ते सरस्व ऊर्मयो, मधुमन्तो घृतधृतः ।
तेभिर्नोऽधिता भव ॥ ५ ॥

प्रीपिवांसं सरस्वतः, स्तनं यो विश्वदर्शतः ।
भुक्षीमहि प्रजामिषम् ॥ ६ ॥

(९७)

१० मैत्रावरुणिर्वसिष्ठः । १ इन्द्रः; २, ४-८ बृहस्पतिः; ३, ९ इन्द्रायक्ष्णस्पति,
१० इन्द्रावृहस्पती । त्रिष्टुप् ।

युधे दिवो नृपदेने पृथिव्या, नरो यत्र देवयवो मदन्ति ।
इन्द्राय यत्र सर्वानानि सुन्वे, गमुन्मदाय प्रथमं वयश्च ॥ १ ॥

आ दैव्या वृणमिहेऽर्वांसि, बृहस्पतिर्नो मह आ सखायः ।
यथा भवेम मीळ्ढपे अनागा, यो नो दाता परावतः पितेर्व ॥ २ ॥

तमु ज्येष्ठं नमसा हविर्भिः, सुशेवुं ब्रह्मणस्पतिं वृणापि ।
इन्द्रं श्लोको महि दैव्यः सिपक्तु, यो ब्रह्मणो देवकृतस्य राजा ॥ ३ ॥

स आ नो योनिं सदतु प्रेष्टो, बृहस्पतिर्विश्ववारो यो अस्ति ।
कामो रायः सुवीर्यस्य तं दातु, पर्यश्रो अति सञ्चतो अरिष्टान् ॥ ४ ॥

तमा नो अकममृताय जुष्टं, मिमे धासुरमृतासः पुराजाः ।
शुचिकन्दं यजतं पस्त्यानां, बृहस्पतिमनुर्वाणं ह्येम ॥ ५ ॥

तं शग्मासो अरुपासो अभ्वा, बृहस्पतिं सहवाहो वहन्ति ।
सहश्चिद् यस्य नीलवत् सधस्थं, नभो न रूपमरुयं वसानाः ॥ ६ ॥

स हि शुचिः शतपत्रः स शुन्ध्युर्, हिरण्यवाशीरिपिरः स्वर्पाः ।
बृहस्पतिः स स्वविश क्रुज्यः, पुरू सखिभ्य आसुतिं करिष्ठः ॥ ७ ॥

देवो देवस्य रोदसी जनित्री, बृहस्पतिं वावृधतुर्महित्वा ।
दक्षाय्याय दक्षता सखायः, कर्तु ब्रह्मणे सुतरां सुगाधा ॥ ८ ॥

इयं वां ब्रह्मणस्पते सुवृक्तिर्, ब्रह्मेन्द्राय वाजिणे अकारि ।
अविष्टं धियो जिगृतं पुरंधीर्, जजस्तमयो वनुग्रामरातीः ॥ ९ ॥

बृहस्पते युवामिन्द्रश्च यस्वो, दिव्यस्येशाथे उत पार्थिवस्य ।
धत्तं रायि स्तुवते कीरये चिद्, यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

(९८)

७ मैत्रावरुणिवंसिष्ठः । इन्द्रः, ७ इन्द्रावृहस्पती । त्रिष्टुप् ।

अध्वर्यवोऽरुणं दुग्धमंशुं, जुहोतेन घृण्मायं क्षितीनाम् ।

गौराद् वेदीयाँ अवपानमिन्द्रो, विश्वाहेद् याति सुतसोममिच्छन् ॥ १ ॥

यद् दधिपे प्रदिवि चार्वर्धं, दिवेदिवे पीतिमिदस्य वक्षि ।

उत हृदोत मनसा जुषाण, उशन्निन्द्र प्रस्थितान् पाहि सोमान् ॥ २ ॥

जज्ञानः सोमं सहसे पपाथ, प्र ते माता महिमानमुवाच ।

एन्द्र पमाथोर्वन्तरिक्षं, युधा देवेभ्यो वरिविधकथं ॥ ३ ॥

यद् योधया महतो मन्यमानान्, साक्षाम् तान् याहुभिः शाशदानान् ।

यद् वा नृभिर्वृत इन्द्राभियुष्यास्, तं त्वयाजि सौध्रवसं जयेम ॥ ४ ॥

मेन्द्रस्य वोचं प्रथमा कृतानि, प्र नूर्तना मघवा या चकार ।

यदेददेवीरसहिष् माया, अथाभवत् केवलः सोमो अस्य ॥ ५ ॥

सवेदं विश्वमभितः पशव्यं, यत् पश्यसि चक्षसा सूर्यस्य ।

गवामसि गोपतिरेक इन्द्र, भक्षीमहि ते प्रयतस्य वस्यः ॥ ६ ॥

वृहस्पते युधमिन्द्रश्च वस्यो, दिव्यस्येदाथे उत पार्थिवस्य ।

धत्तं रयिं स्तुवते कीर्यं चिद्, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणिवंसिष्ठः । विष्णु, ४-६ इन्द्राविष्णू । त्रिष्टुप् ।

पुरो मार्या तुन्या घृधान्, न ते महित्वमन्वश्नुवन्ति ।

उभे ते विष्णु रजसी पृथिव्या, विष्णो देधु त्वं परमस्य विन्से ॥ १ ॥

न ते विष्णो जार्यमानो न जातो, देवं महिष्ठः परमन्तमाप ।

उदस्तभ्ना नार्कमप्यं वृहन्तं, दाधर्धं प्रार्ची कृशुर्धं पृथिव्याः ॥ २ ॥

इरावती धेनुमती हि भुतं, स्यवसिनी मनुषे दशस्या ।
व्यस्तम्ना रोदसी विष्णवेते, द्वाधर्थं पृथिवीमभितो मयूखैः ॥ ३ ॥

उरुं यक्षाय चक्रयुग्मं लोकं, जनयन्ता सूर्यमुपासमग्निम् ।
दासस्य चिद् वृषशिप्रस्य माया, जघन्युर्नरा पृतनाज्येषु ॥ ४ ॥

इन्द्रादिष्णू दंडिताः शम्बरस्य, नव पुरो नवति च श्रथिष्टम् ।
शतं वर्चिनः सहस्रं च साकं, ह्यथो अग्रत्यसुरस्य वीरान् ॥ ५ ॥

इयं मनीषा बृहती बृहन्तोः, रुक्मा तवसां वर्धयन्ती ।
रे वां स्तोमं विदधेपु विष्णो, पितृवत्तमिषो वृजनेध्विन्द्र ॥ ६ ॥

यपट् ते विष्णवांस आ कृणोमि, तन्मे जुपस्य शिपिधिष्ट ह्ययम् ।
वर्धन्तु त्वा सुष्टुतयो गिरौ मे, युयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

(१००)

७ मैत्रावरुणिवसिष्ठः । विष्णुः । विष्टुः ।

नू मतो दयते सन्निप्यन्, यो विष्णव उरुगायाय दाशत् ।
प्र यः सुत्राद्या मनसा यजात, एतावन्तं नयमाविवासात् ॥ १ ॥

त्वं विष्णो सुमतिं विश्वजन्या, मप्रयुतामेवयायो मूर्ति दाः ।
पचो यथा नः सुवितस्य भूरे, रवावतः पुरुश्चन्द्रस्य रायः ॥ २ ॥

त्रिदैवः पृथिवीमेव एतां, वि चक्रमे शतर्चसं महित्वा ।
प्र विष्णुरस्तु तवसुस्तवीयान्, त्वेपं हास्य स्थविरस्य नाम ॥ ३ ॥

वि चक्रमे पृथिवीमेव एतां, क्षेत्राय विष्णुर्मनुषे दशस्यन् ।
ध्रुवासा अस्य कीरयो जनांस, उरुक्षितिं सुजनिमा चकार ॥ ४ ॥

प्र तत् ते अद्य शिपिधिष्ट नाम्ना, ऽयं दासामि युयुतांनि विद्वान् ।
तं त्वा गृणामि तवसुमर्तव्यान्, क्षयन्तमस्य रजसः पराके ॥ ५ ॥

किमित् ते विष्णो परिचक्ष्यं भुत्, प्र यद् वक्ष्णे शिपिविष्टो अस्मि ।
मा वर्षो अस्मदर्प गृह एतद्, यदन्यरूपः समिधे प्रभूर्य ॥ ६ ॥

वर्षद् ते विष्णवांस आ कृणोमि, तन्मं उपस्व शिपिविष्ट हव्यम् ।
वर्धन्तु त्वा सुष्टुतयो गिरों मे, यूयं पानं स्वस्तिभिः सदा नः ॥ ७ ॥

(१०१)

६ मैत्रावरुणैर्वसिष्ट. (वृष्टिकामः), कुमार आग्नेयो वा । पर्जन्यः । त्रिष्टुप् ।

तिस्रो वाचः प्र यद् ज्योतिरग्रा, या एतद् दुहे मधुदोघमूर्धः ।
स वृत्सं कृण्वन् गर्भमोर्पधीनां, सुद्यो जातो वृषभो रौरवीति ॥ १ ॥

यो वर्धन् ओर्पधीनां यो अषां, यो विश्वस्य जगतो देव ईशे ।
स त्रिधातुं शरणं शर्म यंसत्, त्रिवर्तुं ज्योतिः स्वभिष्टुस्मे ॥ २ ॥

स्तूरीरुं त्वद् भवति सृते उ त्वद्, यथावशं तन्वं चक्र पयः ।
पितुः पयः प्रति गृभ्णाति माता, तेन पिता वर्धते तेन पुत्रः ॥ ३ ॥

यस्मिन् विश्वानि भुर्वनानि तस्युस्, तिस्रो धार्वखेधा ससुरार्षः ।
प्रयः कोशास उपसेचनासो, मर्ध्वः श्रोतन्त्यभितो विरूषाम् ॥ ४ ॥

इदं वचः पर्जन्याय स्वराजे, हृदो अस्वन्तरं तज्जुजोयत् ।
मयोभुवो वृष्टयः सन्त्यस्मे, सुपिपुला ओर्पधीर्वृगोपाः ॥ ५ ॥

स रेतोधा वृषभः शर्ध्वतीनां, तस्मिन्नात्मा जगतस्तस्युर्ध्व ।
तन्मं ऋतं पानं शतशोऽदाय, यूयं पानं स्वस्तिभिः सदा नः ॥ ६ ॥

(१०२)

३ मैत्रावरुणिवंसिष्ठः (वृष्टिकामः), कुमार आग्नेयो वा । पर्जन्यः ।
गायत्री, २ पादनिष्ठम् ।

पर्जन्याय प्र गायत, दिवस्पुत्राय मीळ्हपे ।
स नो यवसमिच्छतु ॥ १ ॥

यो गर्भमोषधीनां, गर्वा कृणोत्यर्घताम् ।
पर्जन्यः पुरुषीणाम् ॥ २ ॥

तस्मा इदास्यं हविर्, जुहोता मधुमत्तमम् ।
इडां नः संयतं करत् ॥ ३ ॥

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१० मैत्रावरुणिवंसिष्ठः । मण्डूकाः (पर्जन्यः) । त्रिष्टुप्, १ अनुष्टुप् ।

संवत्सरं शशयाना, ग्राह्या घतचारिणः ।
वाचं पर्जन्यजिन्वितां, प्र मण्डूका अवादिषुः ॥ १ ॥

दिव्या आपो अग्नि यदेनमायन्, दन्ति न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां, मण्डूकानां यमुखा समेति ॥ २ ॥

यदीमिना उशतो अभ्यर्घ्पात्, तृथ्यार्घतः प्रागृथ्यार्गतायाम् ।
अखलीष्ट्या पितरं न पुत्रो, अन्यो अन्यमुप धर्दन्तमेति ॥ ३ ॥

अन्यो अन्यमनु गृष्णात्येनो, रपां प्रसूगं यदमन्दिपाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्, पृश्निः संपृष्टे हरितेन वाचम् ॥ ४ ॥

यदेरामन्यो अन्यस्य वाचं, शाक्तस्येव धदेति शिर्शमाणः ।
सर्वे तदेपां समृधेयं पर्व, यत् सुवाचो यदधुनाध्यप्सु ॥ ५ ॥

गोमायुरेको अजमायुरेकः, पृश्निरेको हरितं पकं पाम् ।
समानं नाम विध्नो विरूपाः, पुत्रा वाचं पिपिशुर्वदन्तः ॥ ६ ॥

ब्राह्मणास्तौ अतिघृत्रे न सोमे, सरो न पूर्णमभितो वदन्तः ।
संवत्सुरस्य तदहः परि घृ, यन्मण्डूकाः प्रावृषीर्णं युभूय ॥ ७ ॥

ब्राह्मणास्तः सोमिनो वाचमक्रतु, ब्रह्म कृण्वन्तः परिवत्सुरीणम् ।
अध्वर्यवो घर्मिणः सिध्विदाना, आविर्भवन्ति गुह्या न के चित् ॥ ८ ॥

देवर्हिर्हि जुगुपुर्द्वादशस्य, क्रतुं नरो न प्र भिनन्त्येते ।
संवत्सरे प्रावृष्यागतायां, तप्ता घर्मा अंशुवते विसर्गम् ॥ ९ ॥

गोमायुरदाजमायुरदात्, पृश्निरदाद्धरितो नो वसन्ति ।
गवां मण्डूका ददतः शतानि, सहस्रसावे प्र तिरन्त आयुः ॥ १० ॥

(१०४)

२५ मैत्रावसिर्वांसिष्ठः । (राक्षोमं) इन्द्रासोमी; ८, १६, १९-२२ इन्द्रः; ९, १२-१३ सोमः; १०, १४ अग्निः, ११ देवाः, १७ प्रावाणः, १८ मरुतः, २३ (पूर्वाधेस्य) वसिष्ठासीः, (उत्तरार्धस्य) पृथिव्यन्तरिक्षे । त्रिष्टुप्; १-६, १८, २१, २३ जगती, ७ जगती त्रिष्टुप् वा; २५ अनुष्टुप् ।

इन्द्रासोमा तर्पतं रक्षे उन्जतं, न्यर्पयतं वृषणा तमोवृधः ।
परां शृणीतमृचितो न्योयतं, हृतं नुदेद्यां नि शिशीतमृत्रिणः ॥ १ ॥

इन्द्रासोमा समघर्षासमभ्यर्घं, तर्पुयस्तु चरुरभिर्वाँइव ।
ब्रह्मर्षिर्वा क्रव्यादे घोरचक्षसे, द्वेयो धत्तमनवाय किर्मादिने ॥ २ ॥

इन्द्रासोमा दुष्कृतां घृत्रे अन्तः, रत्नारम्भणे तमसि प्र विध्यतम् ।
यथा नातुः पुनरेकध्वनोदयत्, तद् घातस्तु सहसे मन्युमच्छयः ॥ ३ ॥

इन्द्रासोमा वर्तयतं दिवो वृधं, सं पृथिव्या अघर्षासाय तर्हेणम् ।
उत् तक्षतं स्वयं पर्वतेभ्यो, येन रक्षो वावृधानं निजूर्वयः ॥ ४ ॥

इन्द्रासोमा वर्तयतं दिवस्पः, पृथितेभिर्पुष्पमर्महन्मभिः ।
तर्पुयधेभिरजरेभिरत्रिणो, नि पशानि विध्यतं यन्तु निस्वरम् ॥ ५ ॥

इन्द्रासोमा परि वां भूत विश्वतः, इयं मतिः कृश्याभवे वांजिता ।
यां वां होत्रां परिहिनोमि मेधये, मा ब्रह्माणि नृपतीव जिन्यतम् ॥ ६ ॥

प्रति स्मरेथां तुजयद्विरेवै, हतं द्रुहो रक्षसो भक्षुरावतः ।
इन्द्रासोमा दुष्कृते मा सुगं भुद्, यो नः कदा चिदभिदासति द्रुहा ॥ ७ ॥

यो मा पाकेन मनसा चरन्तः, मभिचष्टे अर्नृतेभिर्वचोभिः ।
आपश्य काशिना संगृभीता, असन्नस्त्वासत इन्द्र वृक्ता ॥ ८ ॥

ये पाकशंसं विहरन्त एवै, ये वा भद्रं दूषयन्ति स्वधामिः ।
अहये वा तान् प्रददातु सोम, आ वा दधातु निर्वृतेरुपस्थे ॥ ९ ॥

यो नो रसं दिप्सति पित्वो अग्ने, यो अध्वानां यो गवां यस्तनूनाम् ।
रिपुः स्तेनः स्तैर्यद् दध्मन्तु, नि प हीयतां तन्वाः तनां च ॥ १० ॥

पुरः सो अस्तु तन्वाः तनां च, तिस्रः पृथिवीरधो अस्तु विश्वाः ।
प्रति शुष्यतु यशो अस्य देवा, यो नो दिवा दिप्सति यश्च नक्तम् ॥ ११ ॥

सुविज्ञानं चिकितुषे जनाय, सचासच्च वर्चसी पस्पृधाते ।
तयोर्यत् सत्यं यतरद्वर्ज्यस, तदित् सोमोऽयति हन्त्यासत् ॥ १२ ॥

न वा उ सोमो वृजिनं हिनोति, न क्षत्रियं मिथुया धारयन्तम् ।
हन्ति रक्षो हन्त्यासद् वदन्तः, मुभाविन्द्रस्य प्रसिता शयाते ॥ १३ ॥

यदि वाहमनृतदेव आसु, मोघं वा देवाँ अप्यहे अग्ने ।
किमुस्मभ्यं जातवेदो हृणीये, द्रोघवाचस्ते निर्वृथं संचन्ताम् ॥ १४ ॥

अथा मुरीय यदि यातुधानो अस्मि, यदि वायुस्ततः पूरुषस्य ।
अध्मा स वीरेर्वशमिधि यूया, यो मा मोघं यातुधानेत्याह ॥ १५ ॥

यो मायातुं यातुधानेत्याह, यो वा रक्षाः शुचिरुस्मीत्याह ।
इन्द्रस्तं हन्तु महता वधेन, विश्वस्य जन्तोर्धमस्पदीष्ट ॥ १६ ॥

अ या जिगाति खर्गलेव नक्तः, मप द्रुहा तन्वं गूहमाना ।
युवाँ अनुन्ताँ अच सा पदीष्ट, आवाणो घ्नन्तु रक्षसं उपवैः ॥ १७ ॥

वि तिम्रध्वं मरतो विक्ष्विच्छत, गृभ्रायत रक्षसः सं पिनष्टन ।
वयो ये भ्रुत्वी पतयन्ति नक्तभिर्, ये वा रिषो दधिरे देवे अघ्वरे ॥ १८ ॥

प्र वर्तय दिवो अश्मानमिन्द्र, सोमशितं मघमुन्त् सं शिशाधि ।
शक्तादपाक्तादधरादुदक्ता-, दग्धि जहि रक्षसः पर्यतेन ॥ १९ ॥

एत उ स्ये पतयन्ति श्वयातु, इन्द्रं दिप्सन्ति दिप्सवोऽदाभ्यम् ।
शिशीते शक्रः पिशुनेभ्यो वधं, नूनं सृजदशनि यातुमद्गर्धः ॥ २० ॥

इन्द्रो यातुनामभवत् पराशरो, हविर्मयीनामुभ्याविशसताम् ।
अभीर्दु शक्रः परशुर्यथा वनं, पात्रेव भिन्दन्त् सत पति रक्षसः ॥ २१ ॥

उद्धक्यातुं शुशुद्धक्यातुं, जहि श्वयातुमुत् कोक्यातुम् ।
सुपर्णयातुमुत् गृध्रयातुं, हृषदेव प्र मृण् रक्ष इन्द्र ॥ २२ ॥

मा नो रक्षो अभि नड्यातुमावता-, मपोच्छतु मिथुना या किमीदिना ।
पृथिवी नः पार्थिवात् पात्वहंसो-, ऽन्तरिक्षं दिव्यात् पात्वस्मान् ॥ २३ ॥

इन्द्रं जहि पुमोसं यातुधान-, मुत् खियं मायया शार्शवानाम् ।
यिमीवासो मूरदेवा क्रदन्तु, मा ते दशन्त् सूर्यमुच्चरन्तम् ॥ २४ ॥

प्रति चक्ष्व वि चक्ष्वे-, न्द्रश्च सोम जागृतम् ।
रक्षोभ्यो वधमस्यत-, मुशनि यातुमद्गर्धः ॥ २५ ॥

॥ इति सप्तमं मण्डल समाप्तम् ॥

ṚGVEDA MAṆḌALA VII

**ENGLISH TRANSLATION
AND
CRITICAL NOTES**

RGVEDA MAṆḌALA VII

Translation and Notes

1

(1) Men have produced from the two Araṇis, by their thoughts (and) with the movement of their hands, highly praised Agni, who is the active Lord of the homes, seen (even) from afar.

(2) For the sake of protection from anywhere, the gods have sent down in the house (of man) that Agni of good observation, who deserves to be piously worshipped (and) has been (always) reliable in his home.

1

(1) *dī'dhiti* (from *dhī* to think) is 'a pious thought, helpful in the worship of the gods'; cf. 1.186.11a; 3.4.3a; 5.42.1ab. *hástacyutī*: cf. *ā' tvā vi'prā acucyavuh* 1.45.8a; also 3.23.3a and 6.16.40ab. *atharyúm* 'active'. The meaning of the word is uncertain; it is assumed that the word *athar* is at the basis of the word *átharvan*, in which case *atharyú* would be a denom. adj. (like *gavyú*), meaning 'longing for *athar*'. *atharī* with whose tooth Agni is compared at 4.6.8c (cf. Pischel, V. S. I., p. 99), may also have to do with this *athar*. At 1.112.10a *Viśpalā*, a mare, is called *atharvī*, and Agni is often conceived as a horse. Like the pair *ṛtávan* and *ṛtayú*, *átharvan* and *atharyú* must mean almost the same thing; if the word *athar* is to be traced to the root at 'to wander' (like *átya*), its meaning will be 'activity' and *atharyú* may mean 'seeking to be active, restless'.

(2) *ásta* is 'the home' of a man; there the gods have sent Agni for his protection; at 5.7.6d Agni is called 'the total home' (*ásta-tāti*) of men. Agni's own home is called *dāma* which is mentioned in c. *supratícákṣam*: 'One whose observation is careful'; see below on 3.6d for the meaning of *práti cakṣ. kútaś cit*: cf. *kútaś cana* 82.7b below. *dakṣā'yyah*, from *dakṣāy*, goes with *da'me*; cf. 2.4.3d.

(3) Being kindled, shine before us with your exhaustless (and) uprising flame, O Agni, O Youngest God Many sacrificial gifts approach you

(4) Those Agnis, the brilliant bringers of heroic offspring, have shone as the glorious ones, where noble-born heroes sit around them, far better than the other Agnis (where no such worship is offered).

(5) Owing to our hymn give us highly praised wealth, O Agni, which is associated with good progeny and descendants, and which an enemy, (though) an employer of Yātus, shall not destroy, O Overpowerer

(3) *ājasra* from *jas* 'to be exhausted', *surmi* from *sr*, means 'flowing, uprising flame', cf *ājasrena śoci'sa* at 5 4d below and 6 48 3c *sasvantaḥ va'jaḥ* 'many sacrificial gifts', cf 93 6d below

(4) *agni'bhyaḥ* The Agnis both here and in v 14 below are those sacrificial fires where no great sacrifices are offered, but the Agnis at 3 1 below are ordinary sacrificial fires without any idea of inferiority associated with them *ni's śośucanta*: cf *ni'r agnāyo rurucūḥ* 8 3 20a For *c* see below v. 15c

(5) *dhīya'* The worshipper's hymn is meant *virā* is a heroic son and *āpatya* is a descendent in general (from *a'pa*) *ya'van* (lit 'an invader') from *ya* like *pāvan* from *pā* as in *soma-pa'van* at 31 1 and 32 8 below *yātuma'van* This looks like a double possessive with the affix *vat* placed after a case-form, with the final consonant dropped, thus *yātuma'n-vat* The word *antarva'vat* (*antarva'n-vat*, for *antārvat* cf *antarvātīḥ* at 3.55 5c) 'possessed of a shelter' at 1 40 7d and 6 8 3b is similarly formed. The same is possibly the explanation of forms like *vāji'nivat*, *vajri vat*, *sāhasāvat*, *śāvasavat*, *śilāmārat* In the word *sutāsoma-vat* (10 69 11b) the affix *vat* seems to be placed after a Bahuvrīhi compound *sutā-soma*, thus leaving no additional purpose to be served by the affix We may also note the double abstractive suffix in the two adverbial instrumental forms *ītatvātā* and *purusatvātā* (10 132 2 and 4.51 3 respectively) A Yātu' is a devil, which is much hated by the Vedic poets, particularly the Vasisthas, cf No 104 below in particular

(6) His own Divine Thought, seeking wealth, goes to the efficient worker (i.e. Agni) whom the ever-young, ghee-dropping ladle filled with offerings approaches both by day and at night.

(7) Burn away all foes, O Agni, with those scorching flames with which you consumed Jarūtha. Cause the Spirit of Disease to hide herself without a murmuring sound !

(8) And may you be here (with us) owing to these our hymns (of him), who kindles your face, O Agni, O richest, bright, refulgent Purifier !

(9) And may you be here, being gracious, owing to these our (hymns of those) ancestral manly mortals, who distributed in many places your face, O Agni.

(6) *yuvati'h* : a *srúc* (8.23.22c) or *juhū'* (3.6.1cd; 8.44.5) is meant. It is secondarily called *yuvati'*, as it is ever-active in its work, and also because it is to serve a god (i.e. Agni) who is ever young. *doṣā'*, (instru.), *vástoḥ* (gen.) are adverbially used in the sense of 'day and night'; see 3.5a and 10.2 (note) below. *Arāmati* is the presiding deity of pious thought; she is said to belong to Agni here; but at 34.21b and 42.3d below she is mentioned as an independent deity. *vasūyūḥ* : 'longing for wealth' to be given away as a gift to the worshippers.

(7) *tápobhiḥ* : *tápas* of Agni is his torturing flame or heat; cf. 6.5.4d and 10.16.4ab. *tápas* in the sense of 'self-torture, penance' occurs in the Rv. only at 9.113.2d and 10.154.2. *járūtham* (from *jar* to weaken): This is the name of a demon inimical to Agni, also mentioned at 9.6 below and 10.80.3. From the latter, he would seem to have concealed himself in waters. *prá cātayasva* : causal of *cat* 'to hide'. For c cf. 2.33.2d. and 5.4.6a. *nisvarám* : so suddenly that they have 'no chance even for raising their voice' of protest; cf. 10.4.5d below.

(8) *vásiṣṭha* in b is superlative of *vásu* 'good, rich'; but perhaps it is intended for associating Agni with the Vasiṣṭha family by means of a word-pun. In c supply *tasya* to connect it with ab.

(9) *pí'tryāsaḥ nāraḥ* : cf. *pūrvyā'saḥ kavāyaḥ* at 76.4 below. *ebhi'h* i.e. *staváthaiḥ*. V. 8c and v. 9c are mutually supplementary and so even *sumánāḥ* is to be supplied in v. 8c. The hymns mentioned in v. 9c are the ancestral hymns which were sometimes employed by the modern poets owing to their efficacy; cf. *pí'tryāni ukthā'ni* at 56.23 below and *pí'tryā dhī'h* at 3.39.2. At times they seem to have been utilised for the composition of new ones; cf. 3.31.19b and 8.6.11ab.

(10) May these brave men, who have admired my highly praised hymn, overpower all kinds of godless wiles in battles

(11) May we not sit around you, O Agni, in want of manly followers, nor in a state of sonlessness, being destitute of progeny, (but may we be) in homes which are full of children, O household god

(12) (Give) us a home, which prospers with an offspring born of ourselves, which is full of children and grandchildren, and which (and also its) unfailing sacrifice, the horseman visits

(13) Protect us, O Agni, from the hated demon, protect from the fraud of the wicked niggard May I be superior to my combatants with you as my companion

(14) May that Agni alone excel all other Agnis where a powerful son of mighty arms, (i e a patron), bringing a thousand drinks, associates himself with an undying (hymn of the poet)

(10) *adeviḥ maya ḥ* also at 98 5c below and 52 9c

(11) *su'na* is 'emptiness, want, deficiency' used with the gen of the thing, cf *su'nam āpeḥ* at 227 17ab, *sakhyuḥ putrasya su nam* at 845 36ab, *somyasya su nam* at 1105 3, also 333 13d *sesas* (from *sis*) is a 'child an heir' that is left behind cf 47c below *avirata* (instru) 'sonless ness' is very much dreaded by the vedic poets see below v 19 In c supply *ni' sadama* to complete the sense *durya* (fem) from *dur*, means 'a home' which 'has doors', cf also *duṛyān* (masc) at 191 19d *durya* (adj) voc 'belonging to the door, household'

(12) Supply *tām dehi* to complete the sentence Construe *yam kṣayam yajñam ca upayati* Agni is called *asvi* n here according to Sāyana, but very likely the poet's son or his patron is meant cf v 14 below and 22 11cd, 44 10, 84 9ab

(13) *dhurtti'ḥ* (from *dhur* 'to destroy') means 'destructive fraud' Cf 94 8ab below and 136 15ab

(14) *a* cf v 4 above *vaji'* is the poet's son or his patron, cf *asvi* in v 12 and *isanaḥ* in v 16 below *sahásrapathah* *pathas* is a 'drink', i e the Soma offering *aksára* (instru), i e *gr* or *stuti*, cf 36 7c below At 159 below a *kṣara* is called *sahasrini* (associated with a thousand gifts) It is also possible to take *aksara* as a nom and translate 'Where a son and a hymn associated with a thousand gifts combine' (with Geldner), but *samé'ti* (singular) is against this

(15) That Agni is indeed one who protects (his worshipper) from an enemy (and) may save his kindler from a danger. Noble-born heroes wait upon (him) everywhere.

(16) This is that Agni, well fed in many places, whom a lordly noble bringing sacrificial gifts enkindles, (and) whom the inviting priest circumambulates at sacrifices.

(17) May we, being able to do so, pour into you many unfailing offerings, O Agni, fashioning out both kinds of vehicles, (i. e. the Śastra and the Stotra), at our sacrifice.

(18) Carry these most enjoyed oblations to the whole assembly of gods, O Agni, without feeling exhausted; may they (i. e. the gods) gladly accept these lovely ones of ours.

(15) *ab* : Supply (*ayám*) *asti* as the verb in the chief clause in *a*; cf. v. 16a. We have two relative clauses (one in *a*, another in *b*) and one more, chief one in *c*, as the accent shows. *vanuṣyató* is ablative; cf. 4.9ab and 56.19c below.

(16) *ā'hutaḥ* i. e. *ghṛtēna*; cf. 8.1b below and 2.7.4c; 8.19.22d; 10.69.1-2. *īśānaḥ*, as contrasted with *hótā*, is the patron here and at 90.6 below. But in the next stanza the word qualifies the priests as at 1.73.9abc. *pári éti* : cf. 18.22d below.

(17) *nī'tya* is a favourite word of our poet. *ubhā' vahatū'* : 'both carriers', i. e. both kinds of hymns, Śastra and Stotra, which serve as vehicles for the gods. *vahatu'*, from *vah*, is used in the sense of 'a marriage procession' at 1.184.3 and 10.85.13. But the use of the root *kṛ* here shows that it is used in the sense of the otherwise common word *vā'has* 'a vehicle'; cf. 22.7; 35.14; 36.2; 37.4; 61.6; 103.8b below and 3.30.20d; 3.53.3b in particular. *miyédhe* (= *médhe*) : This form of the word always occurs at the end of a Triṣṭubh line and probably owes its origin to a metrical necessity.

(18) The subject of *práti vyantu* is *devā'ḥ* supplied from *devātātim*. *surabhī'ṇi* (from *su* and *rabh*) 'agreeable to touch, pleasant'; cf. 10.15.12b.

(10) May these brave men, who have admired my highly praised hymn, overpower all kinds of godless wiles in battles

(11) May we not sit around you, O Agni, in want of manly followers, nor in a state of son^t

(but may we be) in home-

(12) (Give) Agni, guide upwards my hymns aright, may you, O ourselves and our hymns or offerings) for our patrons May we both, also it (patrons and singers), be in (the enjoyment of) your gift Do you protect us (O gods), with your blessings for ever

(21) You are easy to call, O Agni, and have a lovely appearance, shine with glorious light, O son of strength Do not make us

(19) *avīrate* is dat of *avīrata* (v 11), *juhurthaḥ* Inj 2 s of *hūr* (III A) 'to be crooked, to injure', cf *juhuraḥ* 44 (and note) below

✓ (20) *u't sasadhī* (pf 1pv 2 s) 'guide upwards, i.e. towards the gods' *suṣūdaḥ* from *sūd* 'to sweeten', the object is *brahmanī* according to Geldner, for which we may compare *ubha' sāmsa sūdaya* 44 14c. But probably *havya'* (from v 18) is to be supplied in view of 1105 14, 1142 11, 552 etc. This is clearly a concluding stanza, mark how vv 19-20 differ in metre from the earlier ones yet vv 21-25 cannot be regarded as a separate hymn tacked on to the earlier one. They are rather the continuation of the same hymn almost in the same strain ending in the same stanza which is thus employed twice in the same hymn. This is quite unusual and its purpose is not quite clear. The suggestion that the extension is due to the desire of its author to bring the hymn to the same length as that of hymns 34 and 56 is not convincing, nos 34 and 56 have definite metrical relationship which is absent in the present one. Besides the repetition of the same stanza in the same hymn remains unexplained.

(21) *c tvé saca sa'ca* with a loc, cf *agni'su saca* in v 22 and *sute sacā* at 322 and 593 below *ma' a' dhak* (aor 3 s of a *dagh* 'to make it miserable, unfortunate') 'may it not make miserable for our bodily son', the verb is used impersonally with the locative of the thing to which it refers. Or better, supply *naḥ*, *ta naye* is *Viśaye Saptamī* cf *mā' na a' dhak* 'do not make us miserable' at 661 14b and *ma naḥ ka mam a dhak* 'do not frustrate our desire' at 1178 1c. Sayana seems to consider this form, namely, *dhak*, to be from the root *dah* at all places.

(15) That Agni is indeed one who protects (his worshipper) from an enemy (and) may save his kindler from a danger. Noble-born heroes wait upon (him) everywhere.

(22) Do not declare us (ht) to

these Agnis kindled by the gods are here with ~~any~~ places, whom a lordly sures of you, the god, overtake us even owing to (ou) the inviting priest son of strength.

(23) That mortal who pours an offering in you, the immortal god, becomes rich, O Agni of lovely face. He claims for himself that Winner of riches among the gods (i. e. Agni), whom the rich patron having a desire to be fulfilled goes inquiring after.

(24) Knowing (our need of) extensive happiness, O Agni, bring vast riches to our patrons, so that we may rejoice, being in the possession of heroic sons and with our life unimpaired, O mighty god.

(25) = 20

dagh without a preposition means 'to reach up to'; with *ā* it seems to mean 'completely reach, reach on all sides, attack, overpower'. *vi' dāsīt*: *vi'* or *u'pa das* 'to be defective in' is used with the nominative of the thing and ablative of the person; cf. *mā' vām rātī'r u'pa dasat asmād* 'may not your bounty fail us' at 1.139.5c and *mā' sā' te asmāt sumatī'r vi' dasat* 'may not that favour of yours fail us' at 1.121.15a.

(22) *bhṛmā* is either a noun of action ('error') or a noun of agency ('wanderer'); in the latter case translate:—'May not your disfavours overtake us, even away from the offending wanderer (towards whom they must go)'. See note on 8.61.12 at *B.U.J.* Sept. 1946, p. 18.

(23) *sā* in c probably refers to the same *mārta* who is mentioned in a. *devātā* (adv.) 'among the gods'; supply *tvā* after *vasuvānim*. *yām* is Agni (cf. *prṣṭāḥ agni'h* at 5.2a below); *prcchāmāna ēti*: cf. 2.12.5a; 6.22.5; 8.24.30ab; 8.40.3d; 9.97.34-35.

(24) *y'ēna* either refers to *rayi'* in ab, or means 'so that'. *āvīkṣitāsa ā'yuṣā* 'with our life undiminished'; cf. 2.27.10cd; 2.28.9cd. Also cf. 1.24.11d; 1.89.8; 2.28.9d and *ksitā'yuḥ* at 10.161.2a.

2

(1) Accept our Samidh today, O Agni; shine mightily sending up your holy smoke. Touch the very summit of the heaven with your crowns (of flaming smoke); spread yourself well with the rays of the sun.

(2) Let us praise with sacrificial offerings the greatness of Nārāśāmsa among these (gods), who are possessed of great powers and who, as the glorious supporters of our hymns, sweeten, i. e. enjoy as sweet, both kinds of offerings.

(3) For the sake of our sacrifice, let us always worship well in the manner of Manu, your Agni who was kindled by Manu, who is praiseworthy, mighty, piously active and an envoy of effective words between the two worlds.

2

Read K. R. Potdar's article on *Āpri Hymns in the Rgveda* at *B. U. J.* Sept. 1945 and Sept. 1946.

(1) *yajatām dhūmām*: The *dhūmā*, in the Rgveda at least, is considered holy and an emblem of Agni; it is also called *darśatā* (1.36.9d), *aruṣā* (1.36.9c; 7.3.3c; 7.16.3c; 10.45.7c) and *tveṣā* (6.2.6a). c: see on 16.3c below. d: cf. 5.4.4b; 5.37.1a and also 1.98.1d; 9.111.3bc.

(2) *Nārāśāmsa* is the name of Agni with which he is praised at this place in an *Āpri Sūkta*; for the particular signification of the words *Nārāśāmsa* and *Tānūnāpāt* see 3.29.11. *dhiyam dhā'ḥ devā'ḥ* (1.72.2) are meant by the word *ṣām* which is to be taken as a partitive genitive. Agni himself is called *dhiyam dhā'* at 13.1 below. *svādanti* 'sweeten', i. e. here 'consider as sweet, relish'; cf. *bhū'ṛi cakra* at 56.23 below and *mahás kṛdhi* at 8.36.6. This work of sweetening the offerings (by cooking them well) is generally left to Agni; cf. 3.54.22a; 10.70.2d; 10.110.2b, 10cd. *ubháyāni havyā'*, i. e. Soma and other offerings like *Puroḍāsa* as at 4.24.7ab.

(3) a : *vaḥ* is often decorative, especially at the 2nd place in a *Pāda*. b : cf. 4.7.8; 4.8.4ab; 8.39.1de. c : cf. 1.36.19a; 10.63.7ab; 10.69.3ab; also 11.3c below and *mānurhitam dūtām* at 8.19.21ab. Manus or Manu is the progenitor of mankind and the early sacrificer who is considered to be the model for all subsequent ones. Mark the *Anuprāsa* in cd.

(4) Full of reverence and with bent knees they strew the grass by the side of the fire with a bow, after bringing it near. Offering (into it) the spotted and ghee-topped (Barhis), O Adhvaryus, refresh him with the (ghee) offering.

(5) The god-devoted priests of pious thoughts have flung open the doors, being eager to receive the chariots (of the gods) at the

(4) *abhijñu'* seems to be an expression for a posture in which one sits with bent knees, but resting on the soles of the feet and not on the haunches; this is a temporary sitting posture in which one can easily get up and walk around. Another posture with bent knees is designated by the word *mitājñu*, where one sits with crossed legs on the haunches and with bent knees. Neither of these has any thing to do with 'kneeling'. Both these are very commonly seen among the household priests who are engaged in sacred rites connected with fire as also in other ceremonial occasions even today. *agnau'* i. e. around or by the side of the fire-place as a seat for the gods and the offerings. But in 'cd the ghee-topped *barhi's* itself seems to be intended to be put on fire along with the ghee-offerings. The *barhi's* which is to serve as a seat for the gods is also to be *ghṛtā-prṣṭha* as seen from 1.13.5; 2.3.4 etc. The object of *marjayadhvam* is *agni'm* supplied, rather than *barhi's* (with Geldner), as the use of the root *mṛj*, particularly with the word *havi'sā*, shows; cf. 3.5b below and 5.1.7d.

(5) The subject is *devayāntaḥ* and object *du'raḥ*; the nom. forms *svādhyāḥ* and *devayāntaḥ* together with the accus. *du'raḥ* [even at 1.188.5 *du'raḥ* may be taken as accus. of destination and *ghṛtā'ni* as the subject of *akṣaran* 'the streams of ghee flowed towards the doors' in view of 8.50.4 where *kṣar* is used with an accus. of destination] support our translation, which follows Sāyaṇa. The Parasmai Pada form of the root *vi śri* shows it to be transitive rather than intransitive. It has to be conceded, however, that everywhere else the *dvā'raḥ* are the subject of the activity mentioned in the context, and not its object. The second half of our stanza and the adj. *rathayu'ḥ* used of the doors at 10.70.5 may also lend support to the assumption that in our passage *du'raḥ* should be taken as nom. pl. (as is generally done even at 1.188.5). Further the Parasmai Pada of the root is not conclusive as the Vasiṣṭhas have used it intransitively at 3.4a below and they have also used it with the Atmane Pada transitively at 45.3c below. It is therefore, not impossible to construe *svādhyāḥ* and *devayāntaḥ* as masc. forms used as adjectives of the fem. *du'raḥ* (taken as a nom.

assemblage of the gods. The ample (doors) licking (them, i. e., the chariots), as the mother-cows lick their calf, have adorned themselves like maidens at festive gatherings.

(6) And may the two great celestial ladies, Dawn and Night, resembling a good milk-giving cow, the oft-invited, liberal and worshipful ones, resort to us for our well-being, being seated on our grass-seat.

(7) I think of you two all-knowing priestly bards for worshipping you, at the sacrifices of men. Lead our sacrifice upwards (towards

form) under the influence of the word *adhvaryavaḥ* of the last stanza, as Potdar says on p. 57. Yet I am inclined to think that under the influence of that word, the poet continues to keep the Adhvaryus in mind employing them as the subject of the activity (which is usually associated with the doors) and so uses here their usual epithets *svādhyāḥ* and *devayāntaḥ*, even here. *rathayuḥ*: either stands for *rathayūḥ* (accu. pl.) adj. of *du'raḥ*, or for *rathayāvaḥ* adj. of *devayāntaḥ*; cf. 10.70.5cd, where the same word has to be taken as qualifying *dvā'raḥ* or *yūyām* supplied. *devātāti* 'totality or assemblage of gods'; *tāti* (*tā+ti*) when affixed to such words conveys the sense of 'totality, completeness'. *pūrvī* (fem.) nom. d. of *puru* 'ample, broad'; cf. *pūrvīḥ* (*dvā'raḥ* supplied) at 3.4.5d. The object of *rihāṇé*, namely, *rātham*, is to be supplied from *rathayuḥ*; cf. 10.70.5d. It corresponds to *śi'sum* in the simile. *sām añjan*: Supply *ātmā'nam* or *rātham* (the verb agreeing with the Upamāna). The doors are mentioned either in the dual (in view of the pairs of the panels) or in the plural (in view of their width, vastness etc.). Sometimes their large number is also conveyed by such words as *bahvīḥ*, *bhū'yasiḥ* as at 1.188.5. *sāmana* is a festive gathering; a young lady visiting it decorated her person, as seen from a simile at 1.124.8d. At 10.110.5b the *dvā'raḥ* are said to adorn themselves (for the gods) like wives for their lords.

(6) The number of the Upamāna is not influenced by that of the Upameya here as also at 1.186.4b. Indra too is compared with a *sudū'ghā dhenuḥ* at 1.4.1 and 8.52.4; an abundant and easy yield (of gifts) is the point of comparison. *barhiṣádā* is = *barhiṣ-sádā*; see note on *a'nāgā* at 97.2 below.

(7) *vi'prā kārū' jātāvedasā*: The two are Agni and Manu, as the ideal divine and human priests. *ūrdhvām krtam* 'raise it up; lead

the gods), during our invocations; such as you are, you win for us covetable gifts among the gods.

(8) May Bhārati together with the Bhāratīs, Ilā together with the gods, Agni together with Men, and Sarasvatī together with the Sārasvatas (turn) hereward; may the three goddesses occupy this grass-seat.

(9) O god Tvaṣṭṛ, being pleased with us indeed, profusely release that our nourishing fluid from which an active, skilful, god-devoted son, who joins the press-stones is born.

(10) O Lord of the trees, carry (the offering) to the gods; may Agni, the active priest, sweeten the oblation. He alone may worship (the gods) as the more effective priest, since he knows the families of the gods.

it up towards the gods'; cf. 3.8.8d. *devéṣu vanathaḥ* 'you win them among, i. e. from the gods' for being given to the worshippers; cf. 17.5 below; also 5.4.3d; 6.15.6de; 8.23.27ab; 8.60.14d.

(8) The three Devīs are Bhārati, Idā and Sarasvatī; Agni is introduced in this ṛk as the constant factor and mediator at sacrifices. The followers of Idā are Devas (in general) and those of Agni are Manuṣyas, i. e. the deified ancestors of man like the Aṅgirases. Bhāratīs and Sārasvatas are the imaginary female and male followers of Bhārati and Sarasvatī among the celestials.

(9) *turī'pam* from *tur* or *tvar*, is used to signify the male seed, semen; Tvaṣṭṛ as the presiding deity of creation is requested to release it profusely for the birth of a son. cf. 34.20 below and 1.142.10; 2.3.9c. *karmaṇyāḥ vīrāḥ*: cf. 1.91.20bc. *yuktāgrāvā*: cf. 5.37.2ab. A brave, pious, active, skilful and god-devoted son is desired, who may offer sacrifices to the gods; cf. also 2.3.9ab.

(10) Vanaspati is the sacrificial wood, or tree. *śamītr'* (from *śam* 'to toil') is an active priest who prepares the offerings and does other manual work. There is no definite proof to take the word in the sense of a 'slaughterer of a victim' in this and similar passages of the *Apri Sūktas*, though at 5.85.1 and 1.162.9 (especially in the latter passage), it seems to have that sense. Also see Durga on Nirukta 8.17-18. Like Samidh and Barhis, Vanaspati is probably introduced in the *Apri*s, as a representative of the wood, used as the important material for sacrificial utensils. See Potdar, *B.U.J.* Sept. 1946, p. 35, 37.

(11) Do come hereward, O Agni, being kindled, together with Indra and the other active gods in the same chariot. May Aditi with her good sons be seated on our grass-seat; may the immortal gods rejoice in the exclamation Svāhā (uttered by us).

3

(1) Make your Agni, the best worshipping god accompanied by other Agnis, your messenger at the sacrifice, who the holy purifier feeding on ghee has flames for his head and is firmly placed among the mortals.

(2) He snored like a greedy horse in the pasture when he bolted out from the great enclosure. Immediately the wind blows after his flame; and then (O Agni,) your track becomes black.

(11) b : cf. 5.11.2c; 10.15.10b. c : Accent of *ā'stām* is due to antithesis between c and d. d : cf. 59.6cd below and 10.14.3cd; 10.70.11d. Vv. 8-11 are also found in the *Āpri* hymn of the *Viśvāmitras* (III.4). The wholesale repetition is strange and cannot be easily explained. See Potdar, *B.U.J.* Sept. 1946, p. 45.

3

(1) *vaḥ* : See on 2.3 above. *agni'bhiḥ*, i.e. with the sacrificial fires of all friends and patrons; see on 1.4 above. *sajóṣāḥ* is used adverbially in the sense of 'together with' as at 10.4a below and 1.118.11b.

(2) *próthat*, from *pruth* 'to snore' (unaug. 1pf.), is used in view of the *Upamāna*, i.e. the horse, to which it is primarily applicable. *aviṣyān* is pr. pt. of *aviṣy* 'to be greedy', denom. from (the aor. base of) *av* 'to favour' (oneself); cf. 1.59.2ab. *mahāḥ* is either ablative of *māh* going with *samvāraṇāt* (cf. 10.77.6b), or nom. s. of *mahā* (cf. 4.21.6d). *samvāraṇa* is here the Arani in the case of Agni and the stable in that of the horse. c : cf. 1.148.4c; 4.7.10b; 10.142.4c. d : Agni is called *kṛṣṇá-adhvān* at 2.4.6, *kṛṣṇávyathi* at 2.4.7, *kṛṣṇáyāma* at 6.6.1, *kṛṣṇápavi* at 8.2 below and *kṛṣṇádvartani* at 8.23.19. Also see on 6.6.1 at *B. U. J.* 1955, Sept. p. 45.

(3) The ruddy smoke goes up to the heaven, O Agni, of you, whose ageless (flames), being kindled, rise upwards from you, the mighty one though newly born. For, O Agni, you go to meet the gods as their messenger.

(4) The snare goes forth like an army ordered to march, of you whose lustre has spread everywhere on the earth, when it (i. e. the *pā'jas*) has greedily blended together its foods with the fangs. You separate them (i. e. the foods) with your tongue like corn, O wonder-worker.

(5) Men groom that same most youthful Agni like a horse, both by night and in the morning, whetting the honoured guest in his own

(3) *ajārāḥ*: Supply *bhānāvāḥ*: cf. 1.143.3. At 10.46.7 Agni, the deity, is supposed to have agnis, i. e. individual fires, which are *ajāra* and *pāvakā*; but at times, *ajāra* seems to be used as a noun in the sense of 'ageless flame' as at 3.18.2d and 10.87.20c. c: See on 2.1 above. d: cf. *dūto* 'devā'nām rājasī sām iyase at 6.15.9b.

(4) *tṛṣu* (adv. from *tṛṣ*), 'greedily'; cf. 1.58.2b; 4.7.11a; 10.79.5ab; 10.91.7b; 10.113.8d and 10.115.6b; (all passages are in the same context of Agni's greedy attack on his foods). *sama'vṛkta* (aor. 3s. A. of *saṁ vṛj*). The subject is *pā'jas*. *pra'siti* (from *pra'si* 'to bind') is the snare-like mass of flames of Agni; cf. 4.4.1a; 6.6.5 (and note). For the simile in c cf. 1.143.5ab and 10.142.4ab. d: 'Like corn', i. e. just as corn is separated from the weeds while reaping, so does Agni separate grass and plants from stones (which he avoids), while eating them; cf. 10.131.2ab on the one hand and 3.29.6d on the other. Geldner, following Grassmann (WB. p.1307) and Oldenberg, takes *vivekṣi* as a form of the root *viṣ* 'to attack' in view of 8.19.11c and 10.91.7b where the root *viṣ* is used in connection with Agni's foods (we may also compare 3.2.10c). Further, in the simile, Geldner supplies *ásvāḥ* (*paśvāḥ* would perhaps be better in view of 8.63.9c): 'As the horse the corn, so do you finish off the fuel with your tongue'. But *yáva* 'corn' is the chief food for man (cf. 10.42.10ab) and it is *ya'vasa* which is generally associated with cows, bulls, and horses. I take (with Grassmann, WB. p. 1267) *vi vekṣi* from *vic* 'to separate, to distinguish'; cf. *ṛténa a'nṛtam vivīṇca'n* at 10.124.5c.

(5) a: see 1.6 above and 10.2 (note) below. For the simile in b cf. 4.2.8; 4.15.6; 8.84.8; 8.103.7 etc. c: Agni is said to be 'whetted' (of

home. The flame of the mighty one, when well fed (with ghee), has shone.

(6) Your front is lovely to look at, O god of lovely face, when by our side you shine brightly like a lump of gold. Like the thunder of the heaven your vigour marches forth; you display your light like the beautiful sun.

(7) Protect us well, O Agni, with those countless powers, with (those) iron forts in hundreds, so that we may wait upon your Agni with sacrificial foods and offerings rich in ghee all around, under the Svāhā call.

course, by ghee) also at 6.16.42ab; 8.23.13a; 10.87.24c. d : ā'hutasya, i. e., with ghee; see on 1.16 above.

(6) *prātika* 'front' (cf. 8.1b below), as opposed to *āpāka* 'the rear'; Agni is both *suprātika* (10.3 below) and *su-āpāka* (4.3.2). c : *divāḥ tanyatu'ḥ* is the 'thunder of the heaven', i. e. of the rain-cloud (from *tan* = *stan* to roar); for the simile cf. 4.10.4c with 5.25.8cd. Soma's roar is compared with *divāḥ tanyatu'* at 9.61.16b; for the association of *tanyatu'* and *vṛṣṭi'*, cf. 1.116.12b. d : *prāti cakṣi* 'You disclose, make visible'; the usual meaning of the roots *prāti cakṣ*, *vi' cakṣ* and *abhi' cakṣ* is 'to see, observe'; but sometimes they are used in the sense of 'see for oneself and for others', i. e. to see and make others see, or announce, declare, disclose etc., as in the present passage, at 10.4.8 below (*mā abhicāṣṭe āṇṛtebhir vācobbhiḥ* 'proudly sees me as possessed of, associates me with, false statements'), at 9.85.12b (*vi'śvā rūpā' praticākṣāṇo asya* 'disclosing all his i. e. Soma's forms'); and at 10.34.13 (*savitā' vi' caṣṭe* 'Savitṛ declares'). For the simile cf. 4.6.2c.

(7) *agnāye* in a refers to the physical form of the sacrificial fire and *agne* in c refers to the deity. *pāri* (adverb) 'all around, everywhere'. *āmitair mātobhiḥ*: Agni's *māhānsi*, which are *āmita* 'countless', like the *vīryā'ni* of Indra (8.24.21a), are here conceived as iron forts capable of affording protection; cf. also 8.71.1ab. For Agni's protective powers (*śārma*) compared or identified with imaginary iron forts, cf. 1.58.8cd; 6.48.8c; also 15.14ac; 16.10cd; and 95.1b below (where Sarasvatī is herself conceived as such). *śatām* is adverbially used with a substantive in the instrumental plural as at 1.48.7 (*śatām rāthebhiḥ*); 4.31.3; 9.52.5 (*śatām ūti'bhiḥ*).

(8) Protect us well and together, O son of strength, both patrons and singers, O Jātavedas, with those unassailable (forts) which you possess for your worshipper, or with which you may protect the manly hymns.

(9) When he, i.e. Agni, the bright, very wise and lovable purifier, who was born from the parents (i.e. the Araṇis) for the sake of the worship of the gods, came out like a polished axe shining with his own brilliance and form,

(10) Bestow these fortunes on us, O Agni, by your light; may we win power accompanied by good knowledge. May all (fortunes) be available to the singers and the bard. Do you protect us (O gods) with your blessings for ever.

(8) *yā'h* in *a* refers to *pu'rah* in *v. 7d*, as seen from the adjective *a'dhr̥ṣṭāḥ* (cf. 15.14bc below and 10.101.8c). *b*: *gi'ro nṛva'tīḥ*: cf. *nṛva'd uktha'm* at 26.1cd below; 'manly' hymn is one which is sung and backed up by heroes, i.e. brave priests and patrons. See also *nṛva'd va'dan* at 10.28.12c. *d*: *sūri'n-jaritr'n*: see on 12.2d below.

(9) *ni'r gāt* 'came out' i.e. from the Araṇis (cf. *mātro'h* in *c*); see above *v.2b*. *pūtā' sva'dhitiḥ* is the Upamāna, *pūta'* being secondarily used in the sense of 'polished' (as perhaps at 8.91.7c); cf. *sva'dhitiḥ téjamānaḥ* at 3.8.11c (*sva'dhiti* is both *mas.* and *fem.*); also see 3.2.10b; 5.7.8ab. *kṛ'p* 'brilliance'; cf. 6.2.6cd. *mātro'h*: Araṇis are meant; cf. 3.29.2ab; 10.115.1b. *usén̄yaḥ* from *vas* (*fut. pass. pt.*). The whole stanza is a relative clause to be construed with *v.10*.

(10) *sau'bhagā didiḥi*: 'shine (on) good fortunes for us, i.e., disclose them to us by your light: cf. 2.2.6b (*rayi'm didiḥi*); 3.10.8ab (*suvī'ryam didiḥi*); 5.25.3c (*rāyo' didiḥi*). In *c* supply *sau'bhagā* from *a*; all *saubhagas* are centred in Agni; cf. 6.5.2cd; 6.13.1ab.* Mark the transition from the 3rd person (in *v.9*) to the 2nd in *v.10*, *c*: *stotr'bhyaḥ gr̥naté* is *udgātṛbhyaḥ śamsate ca* according to Sāyaṇa; but probably the poet and his followers are meant.

4

(1) Bring forth your offering and hymn, both well purified, to Agni, to his brilliant refulgence, who goes between all the human and celestial beings (as their messenger), owing to his knowledge (of them).

(2) That Agni must surely be an ambitious conqueror, since he was born from his mother (to be always) the youngest, and who, being possessed of brilliant fangs, holds together the woods (which he wants to consume). In a moment does he devour even large quantities of his foods.

(3) In the company and presence of this god (may we rejoice), whom, the white one, the mortals have seized (and) who has liked this seizure on the part of men; Agni (however) has blazed for the man, so as to make him uncomfortable.

4

(1) *bhāna've* in apposition to *agna'ye* as at 5.16.1ab. *su'pūtā* goes with *havya'm* as well as *matī'm* (with *līṅga-vyatyaya*). *su'pūtā* *matī'* is a hymn in which a careful selection of words and thought is made; for the idea of 'purifying' a hymn, cf. 85.1a below and 1.79.10; 3.26.8ab; 6.8.1cd; 6.10.2d; 9.73.7b; 10.71.2ab. *cd*: cf. 9.1d below (and note) and 2.6.7; 4.2.2.

(2) *gr'tsaḥ* from *grdh* means 'ambitious, inquisitive'. *tāruṇaḥ* from *tr* 'to cross', means 'brave, courageous'. *gr'tsa-tāruṇa* in our passage corresponds to *gr'tsa-tava's* at 3.1.2d; cf. also *gr'tsa-āmūra* at 3.19.1b and *ta'ruṇa-tigma'jambha* at 8.19.22. *c*: cf. 10.115.2b. *śu'ci-dat* 'bright-toothed'; cf. 5.8.5c; 8.43.3c; 10.115.2b; but also 10.79.6 (note at B.U. J. Sep. 1958, p.27). *d*: cf. 3.4b above and 1.127.4; 4.7.10d; 5.8.5c; 10.91.7b.

(3) *saṁsa'd*: 'sitting together, company'; cf. 5.13 (*śagmā* *saṁsa'd*) below. *a'ṇike* (*a'ṇika* 'face') 'in the presence of, before etc.'; cf. 88.2 below and 8.20.12d; 8.102.13c. Supply *madema* in *a* to complete the sentence; cf. 19.8b below. *b*: cf. 1.71.4b; 1.148.3a; 3.9.6a; 4.7.2cd. *cd*: Agni likes to be seized by men for sacrificial services; but man finds it rather unpleasant to seize him i.e. physically. *durókam* (adv.) 'in a manner where it is difficult to feel comfortable' (*ōka* from *uc*). Mark the contrast between Agni's 'nī'uvōca' and Ayu's 'durókam'. Agni is called *durōka-śocis* at 1.66.5; the idea is: Agni likes to be familiar with man; but man cannot afford to be too familiar with him for fear of punishment! Agni is indeed *durg'bhi* to man (1.140.6; 5.9.4) but if properly seized, he adorns the seizing hand; cf. 6.16.40ab.

(4) This immortal, wise poet Agni is placed in the midst of the ignorant mortals; such as you are, O powerful god, do not harm us here. May we always be feeling happy by your side.

(5) Plants and trees as also the earth bear him as their all-supporting child, who has taken his seat prepared for him by the gods; for Agni has excelled the immortal ones by his wisdom.

(6) For Agni is the lord of the ample immortal (drink); he has the power to give wealth with good physical strength. May we not sit around you without having brave sons, without food and without service (to you), O mighty god.

(7) The property of a stranger has indeed to be wooed; may we (therefore) be the masters of (our own) reliable property. The child

(4) Mark the intentional contrast between men and Agni in *ab*; it is made out in support of the request made in *c*. *juhuraḥ* (pr. sbj. from *hvr*); cf. *juhūrthāḥ* at 1.19 above and *juhuranta* at 1.43.8ab; 3.55.2a.

(5) *a : deva'kṛtam yónim ā'sasāda* : cf. 3.9.9; 3.19.5ab. For *deva'kṛta yóni* over which the rivers flow, cf. 3.33.4b. *cd* : cf. 1.70.3; 2.1.14d; 10.91.6. *viśva'dhāyasam* : 'all feeding'; cf. 5.8.1c and *viśva'bharasam* at 4.1.19b.

(6) *amṛta* here means 'immortal food like ghee and milk' (first, 'The Immortal's food and then the immortal food') as at 1.71.9d and 3.26.7b; see on 57.6. below. For *ab* cf. 5.28.2a. *a'psu* : 'devoid of *psu* (from *bhas*), i. e. form, good appearance or food' (from *psā = bhas* to eat). *a'duvaḥ* (adverb) 'in a manner in which no service is rendered'. Grassmann (WB) takes the word to be nom. pl. of *a'dū* 'giftless'; *dū* being similar in meaning to *du'vas*.

(7) *a'raṇasya rékṇaḥ* in *a* which is the same as *anya'jātam śéṣaḥ* in *c*, refers to the adopted son as against the *sva'janma śéṣas* (cf. 1.12 above), which latter is regarded as *nī'tyo rayi'ḥ* 'an unfailing treasure' in *b*. The word *a'raṇa* is used of the father (= *anya'* in *anya'jātam* and *anyo'daryo*) of the adopted son in this stanza, while it is used for the adopted son himself in the next. It is contrasted with *nī'tya* at 3.53.24 and 5.85.7c; with *sva'* at 6.75.19a; here the contrast is between *a'raṇasya rékṇaḥ* which itself is *a'raṇa* (v. 8), and *nī'tyaḥ*

born of another person is not (the same as a bodily heir), O Agni. Do not misuse the paths of (i. e. fit for) an ignorant person (in my case).

(8) A son born from another person, being a stranger, is pleasant neither for clasping nor for loving with (an eager) mind. He surely goes back to his earlier home; may a new powerful conqueror (in the form of a son) come to us.

(9) Save us, O Agni, from a hater; do save us, you yourself, O mighty god, from fault. May your dominion, characterized by the shattering smoke be well united with you; may the enviable thousand-fold wealth also do the same.

(10) = 3.10.

rayi'ḥ. d : vi' dukṣaḥ is either from *vi' duḥ* (4.24.9) or *vi' duṣ* (10.86.5); in any case, the meaning is : Do not misuse the paths of a fool in my case, because I am not a fool. The persuasion that an adopted son is quite good may satisfy a fool, but not one like me who knows the truth.

(8) *gra'bha* like *gr'bh*, is physical seizure. The poet perhaps means : a physical contact with an adopted son does not give that sublime delight which that of a bodily son gives; we may compare *Śākuntala* VII. 19. But in view of *c gra'bha* may mean only 'holding, keeping, retaining'. It is difficult to retain the adopted son in his new home; since he has a natural longing for his earlier surroundings and family. In *b* supply *nahī'* from *a. ma'nasā ma'ntavai* : cf. *pa'syan manye ma'nasā ca'kṣasā tā'n* at 10.130.6c; it means 'fit to be seriously considered'. An adopted son cannot be regarded as a real son in one's heart of hearts, *abhiśā'ḥ* from *abhi' sah* 'to overpower'; *na'vyaḥ* is either adj. of *vāji'* (cf. *na'vam śi'sum* at 5.9.3ab) or an adverb meaning 'afresh'.

(9) *c* : see note on 6.15.12 at *B.U.J.* Sept. 1955, p. 59. *sprha-yā'vyaḥ* : cf. *dakṣā'vyaḥ* at 1.2 above. *sahasri' rayi'ḥ* : cf. *sahasri'ṇaḥ rā'yaḥ* at 1.31.10cd.

5

(1) Bring forth a hymn to the mighty Agni, the messenger of the heaven and the earth, who the Vaiśvānara, has grown powerful through the wakeful priests, at the bosom of all the immortals.

(2) Always in demand in the heaven that Agni Vaiśvānara (who) is stationed on the earth as the leader of the (flowing) rivers and the lord of the stagnant ones, shines variously by the side of the human tribes, growing powerful of his own choice.

(3) Out of fear for you, the dark-skinned tribes went away helter-skelter, abandoning their possessions, when, O Vaiśvānara, you

5

(1) c : The *upa'stha* of the gods is their abode, the heaven. Agni is a resident of that place, but is also glorified by the priests on the earth. This is why he is an *arati'* of the heaven and the earth and is eagerly in demand in both places (v. 2a). At 10.156.5 Agni is called the greatest and highest bosom-child (*upastha-sa'd*) of the human tribes. *vavṛdhe* (intrans.) 'has grown'. d : *jāgṛva'dbhīḥ* i.e. *manuṣyēbhīḥ* (3.29. 2cd), or *vi'prath* (3.10.9). The *Ṛtīyā* is *hetvarthe* as at 1.81.1ab.

(2) *prṣṭa'h* : 'inquired after, sought after, always in demand'. For this sense of the root, see note on 6.22.5a at B.U.J. Sept. 1941, p. 104. Also cf. 1.23d above and 1.98.2ab. *sti'yā* : *sti'* (from *√styai* 'to spread out') means 'stagnant waters, lakes, oceans' etc. cf. 6.44.21ab. Or *sti'yā* may be the same as *sti'* meaning 'home' at 19.11 below. Agni is called *stipā'* of men at 10.69.4c. *ab* is intended as a relative clause as seen from the accent of *dhā'yi* and as indicated by the word *sa'*; cf. 9.2a below. d : *va'reṇa* 'according to *va'ra*' (choice); = *va'ram ā'*; cf. 2.10.6a; also *va'ram ā' sasāda* at 6.6cd below and *u'pa pra' yātam va'ram ā' va'siṣṭham* at 70.6c below.

(3) *a'siknīr vi's'aḥ* are the Dāsa tribes of dark skin. *a'siknī* is the feminine form of *a'sita*; cf. *kṛṣṇā' vi's* at 8.73.18; *kṛṣṇā'm tva'cam* at 1.130.8 (and note at B.U.J. Sep. 1951, p. 20). *asamanā'h* 'dispersed', 'uneven', not working together on the same side (from *sa'mana*). Agni's horses are called *asamanā'h* 'drawing on different sides of the yoke' at 1.140.4; cf. Indra's *vi'vratā ha'ri* at 1.63.2; 10.49.2. *ja'hātīr*

blazed forth, shining for Pūru and battering the forts (of his enemies), O Agni.

(4) The earth and the heaven have followed your triple law, O Agni Vaiśvānara. You have overspread the two worlds with your lustre, shining with an exhaustless flame.

(5) The eager, resounding and ghee-dropping hymns and mares wait upon you, who are Vaiśvānara, lord of the people, leader of treasures and banner of the dawns and the days, O Agni.

(6) The gods have placed over-powering might in you, since they accept your wise counsel, O god having a friendly lustre. You have driven out the Dasyus from their haunt, O Agni, procuring abundant light for the Aryan.

bh'o'janāni: cf. v. 17 d and 18.15d below. *Pūru'* is a protégé of Agni here; but at 18.13d below he is represented as an enemy of Sudās, while at 19.3d below he appears again to be a protégé of Indra. It is likely that in all the three passages *pūru'*, like *āyu'*, signifies a man in general. Only rarely do the words signify a particular family as at 1.108.8 and 6.46.8, where other families too are mentioned by name. *pu'raḥ dara'yan*: Agni is called *purandara'* at 6.2 below and at 6.16.14, where he is also called *vytrahā'*. Both are Indra's usual epithets, here transferred to Agni.

(4) *tridhā'tu* (goes with *vrata'm*) 'threefold, distributed over the three worlds'; cf. *tri'ṇi vrata'* at 2.27.8ab; 4.53.5d; or *tridhā'tu* as an adverb as at 6.35.2c; or supply *bhū'ma* after *tridhā'tu* 'the triple world' i. e. the earth, the heaven (and the mid-region); cf. 4.42.4d. c: cf. 6.1.11a; 6.4.6ab. *ājasreṇa śoci'sā*: see on 1.3 above.

(5) *hari'taḥ*: For Agni's *hari'taḥ* (masc.) cf. 4.6.9. *vāvaśānā'h* pf. pt. of *vaś* 'to desire'; cf. 56.10 below. At 36.6 below, however, the form is to be traced to *vās* 'to roar'. *dhúnayaḥ*: *dhūni*, from *dhvan*, means 'resounding' and is usually used of the wind-gods and rivers, but rarely of a horse as at 10.22.4a and in the present passage. *ghṛtā'cīḥ* 'bringing nourishment with them'; cf. *ghṛtā'cīm dhī'yam* at 1.2.7c; *ghṛtā'cīḥ hari'taḥ* (fem.) at 60.3b below. All the three adjectives are intended for both *hari'taḥ* and *gī'raḥ*. It is, however, possible that here the *gī'raḥ* themselves are conceived as *hari'taḥ* of the deity, in which case we have a Rūpaka. *rathya'm rayiṇā'm*: cf. *rathī'r vā'ryānām* at 6.5.3b. *āhnām ketúm*: cf. 6.7.5d; 10.88.12b; Agni is compared with it at 8.43.5c; 10.91.5b. Here he himself is called so.

(6) b: cf. 11.4c below and 1.68.3a, 9. d: cf. 1.59.2cd; 6.3.1b.

(7) Being born in the highest heaven, such as you are, you immediately guard your dominion like Vāyu. Creating the beings, you roared by their side; thus helping the descendants (of man), O Jātavedas.

(8) Send us that glorious nourishment, O omniscient Agni Vaiśvānara, with which you swell your bounty and (send) ample fame to the worshipping mortal, O god possessed of all lovely gifts.

(9) Bestow on our patrons, O Agni, that wealth which abounds in food, and power which is heard far and wide. Accompanied by the Rudras and the Vasus, O Vaiśvānara, grant us great protection, O Agni.

(7) *pā'thas* is 'protectorate, dominion', from *pā* 'to protect'; for the simile cf. 6.4.5b, where Vāyu is called a king (*rā'ṣṭrī*). In a Agni is identified with the sun, while in c he is conceived as the Mādhyamika fire, bringing fertility through rains. *cd*: Agni not only creates, but also makes provision for the food of the creatures. *abhi kran* is unaug. aor. of *krand*; cf. 10.21.8cd. *āpatyāya*: i. e. *mānoḥ*; cf. 100.4b below and 1.68.7; 8.49.8; yet in view of 10.21.8cd *āpatyāya* may perhaps be taken as a dative of purpose meaning 'favouring them, i. e., *bhūvanā*, for having a descendent' (*das'asy* with accu. as at 5.50.3b); cf. 5.83.7a for *krandana* and its being the cause of conception. There it is Parjanya; here the Mādhyamika Agni who sends down rain and fertility.

(8) *dyumātīm iṣam*: cf. *dyumāntam vā'jam* 'food with glory' at 4.36.8c. *rā'dhaḥ pīnvasi*: cf. *pīpiśvati rātiḥ* of the Maruts at 1.168.7; and also *tāva rā'dhaḥ somapīthā'ya harṣate* at 1.51.7b; both *rāti* and *rā'dhas* are used in the sense of 'bounty, liberality'. In d supply *irayasva* from a. *pṛthū śrávas*: cf. 1.9.7b.

(9) *puruḥṣum (kṣū, from ghas, 'food') rayīm*: cf. 84.4 below and 4.34.10ab; 6.68.6ab. *śrútyam vā'jam*: cf. 1.36.12c; *śrútyam* like *puruḥṣum* may be construed also with *rayīm*; cf. 1.117.23; 2.30.11; and *kṣumāntam vā'jam* at 8.88.2c; *kṣumāntam rayīm* at 10.38.2. d: The groups of gods called Rudras, Vasus and Ādityas have their number fixed at 11, 8, and 12 only in later literature. Here the groups themselves are sometimes mentioned: cf. 2.31.1; 3.8.8; 8.35.1; 8.101.15; 10.66.12; 10.125.1; 128.9; 150.1.

6

(1) I loudly proclaim the praise of the mighty sovereign, who is the hero of the people fit to be greeted by them, and the deeds of that powerful god, which are like those of Indra,—I bow to the breaker (of forts)—, while I bow down to him.

(2) They (i. e. the priests) urge to activity the poet, the banner (of the sacrifice), the support, the lustre of the stone (i. e. the cloud), the bliss and the Sovereign Power of the two worlds. With my hymns I seek to propitiate the great and ancient laws of Agni, the breaker of forts.

(3) (Press) down the senseless, crooked, abusive-tongued, faithless Panis, who never support (the priests), nor perform a sacrifice. Agni has mightily attacked those Dasyus; being the foremost, he has made the non-sacrificers the hindmost (of all creatures).

6

(1) Construe *prāśastim* in *a* and *kr̥tā'ni* in *c* as the objects of *prā vivakmi* (hence the repetition of *prā* in *a* and *c*). *vānde dārūm* is to be taken as parenthetical. The words *vāndamāno vivakmi* belong together; but the former, taking into account the parenthetical clause *vānde dārūm*, continues the thought started in *abc* and completes the sentence by using the verb *vivakmi*.

(2) *ketūm* i. e. *yajñāsya*; cf. 3.10.4a; 6.2.3b; or *āhnām* as at 5.5d above. *dhāśim* 'support personified'. Agni is called *mahī' dhāśi* of Mītra and Varuṇa at 10.30.1c; also cf. 4.55.7c; and 6.67.6d. *ādreḥ bhānūm* 'The Lustre of the rocks i. e. the clouds'; cf. 1.70.4ab; 2.1.1b; 2.12.3c and 6.48.5a. Agni is also called *ādreḥ sūnūḥ* at 10.20.7c and *ādriḥ* at 4.40.5d. *rājyām* is sovereignty personified (from *rājan*).

(3) Supply *bādhāsya* after *nī* in *a*; cf. 8.64.2ab. *grathīn* is 'one who is crooked, who cannot be easily understood' etc. (from *grath*); *granthī* is a knot which requires efforts to loosen; cf. 9.97.18a and 10.143.2c; cf. also *sūgrathitam* *ōjas* of Śuṣṇa at 1.121.10. *avṛdhā* is one who does not honour the gods and the priests; *vṛdh* or *vṛdhā* is one who honours them; cf. 1.167.4d and 10.147.3ab. *prā-pra* suggests the fulness of the act; cf. 8.4a below. *vivāya* from *vī* to attack (pf. 3s.). *pū'rvaḥ-āparān* : in point of status as at 6.47.15cd.

(4) I praise that Agni, the lord of riches, the unbent tamer of the fight-seekers, who the most heroic god, made (the Dawns) go back to the east by his powers, while they were happily resting in the western darkness.

(5) That youthful Agni of Nahus, who broke down the walls (of the enemy) with his weapons (and) who brought the Dawns under the control of the Aryan, compelled the people (of Nahus), after overpowering them with his might, to pay him their tributes.

(6) Vaiśvānara Agni, under whose protection all people have willingly placed themselves seeking his favour, has sat in the lap of his parents, Heaven and Earth, according to his own choice.

(4) *a* refers to the Dawns immediately mentioned in v.5b below. *māḍantiḥ* would suggest that the Dawns would have liked to be where they were, i.e. in the western darkness; but that Agni compelled them to go to the east for the sake of gods and men. The significant words *ṇṛ'tamaḥ* and *śácibhiḥ* also suggest the same. On the other hand, unwanted *apāci'nam támaḥ* is said to have departed at the approach of the Dawns at 78.3d below, where, however (in v. 3c), Agni and Sūrya are described as reproduced by them. Perhaps in our passage, construe: *apāci'ne támasi (vartamānāḥ) prā'ciḥ (ata eva) māḍantiḥ cakā'ra*: 'Brought them, while they were in the western darkness, to the east and thus made them happy'. The exploit is ascribed to Agni Vaiśvānara as the cosmic ruler and there is no reference here to the imprisonment of the Uṣas in Vala's cave. *c*: *grṇisè*: see on 34.16 below. *d*: This same is said of Indra at 10.74.5b.

(7) The divine Vaiśvānara has taken up the treasures of the lower world at the rise of the sun. Agni has taken them up even from the nearer and the farther oceans, from the heaven and from the earth.

7

(1) I urge with my prayers Agni, even the divine overpowerer, like a powerful horse. Be the messenger of our sacrifice, (O Agni), knowing it well. Indeed, he is known as a measured runner among the gods.

(2) Come along your own paths, O Agni, being delightful and enjoying the friendship of the gods, causing the top of the earth to resound with your powerful sweeps and greedily burning with your fangs everything, (including) the trees.

(3) The sacrifice is progressing; the sacred grass is surely well arranged. Agni is pleased like the invoking priest who is praised,

(7) Cf. 1.59.3. *budhnyā' vāsūni*: *budhnā* is 'the bottom, ground' etc.; here probably the mid-region is meant. Cf. *āhir budhnyā* at 34.17 below and *antārikṣyā vāsu* at 9.36.5. Vaiśvānara takes the treasures from all these places for being given away to the worshippers.

7

(1) *vaḥ*: See on 2.3 above. *hiṣe* from *hi* 'to urge' (I.s.) see on 34.16 below. *dūtō adhvarāśya vidvā'n*: cf. *adhvarāśya dūtyā'ni vidvā'n* at 4.7.8a. *vivide* is either passive (cf. *avedi* at 8.2 below), or which is less likely, active with *gātūm* supplied as the object; cf. 13.3c below. Agni is called *gātuvittamaḥ* at 8.103.1. *mitādrūḥ* (from *mitā* 'measured' and *dru* 'to run'; 'a measured runner'; cf. *mitādravaḥ vāji'naḥ* at 38.7 below and 10.64.6).

(2) *a*: cf. 3.35.8d (said of Indra); also 67.3c (of *Asvinā*) below. *śúṣmaḥ nadāyan*: cf. 1.140.5cd; Agni's *śúṣmāḥ* are 'roarers'; cf. 4.10.4c; so they make the summit of the earth resound with their roars. *vīśvam* (and) *vānāni uśādhak*: *uśādhak* (from *uśa*, adjective from *vaś* 'to desire', and *dhak* from *dah*) 'greedily burning'; cf. *uśādhak vāneṣu* at 3.6.7c; 3.34.3c.

(3) *prāc'no yajñāḥ*: cf. *prā'ñcam kṛṇoti adhvarām* at 1.18.8b. *īditō nā hótā* 'like the Hotṛ who is praised'; *hótā* is to be understood twice, once in the simile and then in the chief clause; 'Agni the Hotṛ, is pleased like the Hotṛ, who is praised'. Hotṛ occupies an important

inviting the Mothers possessed of all lovely gifts, from whom you, the kind one, were born, O youngest god.

(4) Learned men have quickly produced him who belongs to them as their leader at the sacrifice; Agni is placed in the home of the people as the holy, delightful, sweet-tongued lord of their homes.

(5) Agni who has arrived has been seated at the seat of the heroes as our elected leader, high priest and disposer, whom Heaven and Earth glorify and whom, possessed of all lovely gifts, our priest worships.

(6) These men have overpowered all (creatures) with their glories, these, namely, who the manly ones, have skilfully composed a poem, or who, being attentive, may prosper their people (and) well meditate upon this my sacred rite.

place among the priests and so he was expected to be in a happy mood of mind. See also Potdar, *B.U.J.* Sept. 1946, p. 42. *mātārā*: Heaven and Earth are meant; they are now called *pitārā*, now *mātārā*, though the latter sometimes refers to the *Araṇis*, especially in the context of Agni; cf. *pitróḥ* at 6.6 above. Mark the change from the 3rd person in *ab* to the 2nd in *cd*.

(4) *rathirām* goes with *adhvaré*: Agni is called *rathí'r adhvarā'nām* at 1.44.2b and 8.11.2c; also see *rathyām adhvarā'nām* at 6.7.2c. *yá eṣām* (i. e. *mā'nuṣānām*) in *b* is to be taken as a relative clause with *asti* supplied, going with *rathirām* in *a*; cf. *vayām té te indra* at 30.4 below. *c*: cf. 2.1.8ab. *d* is identical with 4.6.5b.

(5) *vāhniḥ* and *brahmā* ('leading and all-knowing priest') are used of Agni, while *hotā* in *d* is the human priest. *nṛṣádāna* 'seat of heroes' is the sacrificial yard where brave men and gods sit together; cf. 97.1ab below.

(6) *viśvam*, i. e. *jānam*; cf. 8.19.14.cd. *ā' atiranta* 'excelled, overpowered'; *prā tirānta* 'advanced, multiplied'. *eté* in *a* refers both to the poets in *b* and their patrons in *cd*. For *viśaḥ prā tirānta* cf. *vṛjānam prā tirāte* at 61.4d and *bāndhum prā tirante* at 67.9c below. *śróṣam āñāḥ* goes with *ye* and has *māntram* as its object; elsewhere the participle is used of a deity listening to a singer's hymn. *ṛtāsya*, i. e. of the sacrifice, which is a symbol of *Rta*. *vā* connects *yé* (*kavāyaḥ*) in *b* on the one hand and *ye* (*sūráyaḥ*) in *cd* on the other. For the position of *vā* only in the first sentence, cf. 2.5.3ab; 6.13.4c.

(7) Now do we, Vasiṣṭhas, pray to you, O Agni, who are the lord of treasures, O son of strength. You have brought nourishing food both to the singers and their patrons. Do you protect us always (O gods), with your blessings for ever.

8

(1) The noble king whose face is fed with ghee, is enkindled with salutations; men with inspiration pray to him with offerings. Āgni is kindled in front of, i. e. at the break of, the Dawns.

(2) This indeed is that Agni, who is known as a very great active and delightful invoking priest of men. Spreading himself over

(7) *stotṛ'bhyaḥ maghāvadbhyaḥ* 'Poets and patrons' as in v. 6 bcd; cf. *sūri'n-jaritr'n* at 3.8d above and note on 12.2d below. *ānaṭ* from *naṣ* 'to bring, offer'; cf. 90.2 below and 6.1.9; 13.4; 15.11.

8

(1) Construe *b* with either *a* or *c*. *aryāḥ* nom.s. *sabā'dhaḥ*: The word is generally associated with plural forms, but sometimes also with singular ones as at 53.1 and 61.6 below. *bā'dh* or *bādha* seems to mean 'inner pressure, inspiration' and the like; so that we may assume two different forms of the word namely *sabā'dh* and *sabā'dha* (with irr. accent). The word appears also once in a third form *sabā'dhas* at 5.10.6b (though *bādhas* is not independently found). See on *purudāmsā* at 73.1 below. Generally, however, the word *sabā'dhaḥ* is taken as an adverb meaning 'inspiringly'. *c*: supply *agnīm. agre uṣāsām*: cf. 9.3c (note) below. *āśoci* (pass. aor. 3s.): cf. 67.2a below; the root *śuc* is sometimes used as a transitive one as at 1.97.1c; 3.13.6c; 4.2.17c (*s'ucānto agnīm*); see on *aroci* at 10.2a below; perhaps, both these forms are used in an active sense.

(2) *c*: *vī akaḥ*: 'distributed variously'; cf. *bhānūm vī dadhe purutrā* at 3.61.7d and *vī yé te agne bhejiré ānikam* at 1.9a above; also cf. *sthaśo' jánmāni savitā' vi-ā'-akaḥ* at 2.38.8d. Geldner construes *vī* with *sasṛjānāḥ* in view of 10.31.9d. The form *sasṛjānāḥ* may be construed either as active or as passive one. *kṛṣṇāpaviḥ*: *pavi* is the tyre or the rim of a wheel; here secondarily it means the track of a

the earth, he has distributed his light; he whose wheel-track is black has grown great through plants.

(3) With which sweet will would you brighten up our hymn and which sweet will may you direct towards us, being praised, O Agni? When shall we be the winners and masters of good and unassailable riches, O liberal god?

(4) This Agni of the Bharatas is heard far and wide as a great luminary, since he shines like the sun. The refulgent heavenly guest, who overpowered Pūru in the battles, has shone.

(5) May there be many offerings (poured) in you; may you be gracious with all your faces. You are heard as praised (in the past) and (still) being praised, O Agni; increase yourself in person, O noble-born god.

wheel. See note on 3.2 above; Agni is also called *kṛṣṇājāṁhas* at 1.141.7, where too *jāṁhas* (lit. a thigh, a leg) secondarily means 'a track, a pathway'. d : cf. 3.5. 8a; 5.8.7c.

(3) *ka'yā*, i.e. *svadhāyā*; cf. 4.13.5c; Agni is supposed to have many manifestations of his sweet will (*svadhā*) but only the favourable one is meant here. *vi vasaḥ suvṛktim*: The form *vasaḥ* is a difficulty; it may either mean 'illuminate' or 'abide by' (i.e. *vas* 'to shine' or *vas* 'to dwell'). In either case the preposition *vi* must signify 'augmentation' rather than 'opposition'. 'By which sweet-will will you multiply your visits to our hymn?'. In the context of Agni however, the preposition *vi* suggests a verb meaning 'shine'; so 'By which sweet will will you brightly illuminate (and reward) our hymn?' *vi vas* 'to shine brightly' is found used with an object at 79.1a; (*pathyāḥ vi āvaḥ*) below; also cf. *dōṣāvastar* at 15.15 below. *rāyō vantiā'raḥ*: cf. 3.30.18c.

(4) *prā-pra*: Repetition suggests greater force, as at 6.3a above. *bharatāśya*: cf. 5.11.1; 6.16.4; Agni is called *bhārāta* at 2.7.15; 4.25.4; 6.16.19, 45. *bṛhād bhāḥ* (neu. s.); the word here stands in apposition to *agnih*; to *tvā* (from a) at 1.45.8; to *vṛṣaṇaḥ* (from c) at 8.23.11 and to *agnih* (supplied from b) at 4.5.1 as the subject of *ūpa stabhāyat* in d. *pūrām*: Even here the word seems to signify a man in general (see on 5.3 above), or as an antagonist of the Bharatas as at 18.13 below.

(5) *tanvām vardhasva*: cf. 10.98.10c. The root *vṛdh* in the *Ātmane Pada* is sometimes used as a transitive one, (cf. 7.5c above), but mostly in a reflective sense, thus with a word *tanvām* etc.

(6) Let this hymn be produced for Agni to be a doubly strong winner of a hundred and a collector of a thousand gifts and which may be a bringer of bliss to the singers and to his trusted friend, as also a glorious destroyer of diseases and demons (for them).

(7) = 7.7.

9

(1) The lover of the Dawns is awakened from their bosom; the wisest delightful purifier, the invoking priest, upholds the banner of both the creatures, (carrying) oblations among the gods and wealth among pious men.

(2) He is possessed of great insight, who, in spite of the (closed) doors of the Paṇis, has purified our hymn so as to make it feed many.

(6) *sāṁsahasram vācaḥ* is a hymn which collects a thousand gifts. *śatasāḥ*, *dvibārḥāḥ* and *raṁṣohā* are masculine forms used with the neuter noun *vācaḥ*. *Sāyaṇa* takes the first two as adjectives of the poet himself making him the subject of *janīṣiṣṭa* which does not seem to be right, particularly in view of the preposition *ud. c* : the same is said of the *kā'myam rā'dhaḥ* of *Savitṛ* at 2.38.11 c.

9

(1) Agni as identified with the sun is meant by the words *uśāsām jārāḥ*. *uśāsām* is to be construed with both *jārāḥ* (cf. 10.1 below) and *upāsthāt* (cf. 63.3a below). *ketūm dādḥāti* 'upholds the banner for both, i. e. is prepared to work for and defend them; for *ketūm dhā* in this sense, cf. 30.3b; 34.6 below; also 8.96.4c and Av. 6.103.3ab. d explains how Agni helps or protects both kinds of creatures, namely gods and men. *ubhāyasya jantōḥ* : cf. *ubhé jánmanī* at 1.141.11c; 8.52.7b; *ubhāyā jánma* at 2.6.7ab and *vibhū'san ubhāyān* at 6.15.9a.

(2) *cd* is an independent clause as seen from the accent of *dadr̥ṣe*; so supply an appropriate verb in *b* or take *punānāḥ* as standing for a finite verb. In *ab*, *sá sukrātuḥ (asti)* is the chief sentence. *vī dūraḥ* 'in spite of the (closed) doors of the Paṇis, i. e. even when the Paṇis are not willing to help us'; cf. *vī dúro* 'in spite of the closed doors'

He has manifested himself across the darkness of the nights as the delightful invoking priest of the people, being fond of their homes.

(3) The wise unfettered brilliant poet is our friend of amiable company and a kind guest. Possessed of beautiful light he shines in front of, i.e. at the break of, the Dawns; the child of the Waters has entered the motherly plants.

(4) That Jātavedas who is fit to be praised among the human generations, has shone when he visits the sacrificial assemblies. The cows have arisen in response to the kindled Agni, who shines brightly with a lovely looking lustre.

i. e. in spite of any obstacles' at 6.30.5ab (see note at *B.U.J.* Sept. 1942, p. 56); 6.35.5b; see also expressions like *yé ví paṇi'n ádāśan* 'who gave gifts to you in spite of the Paṇis' at 19.9c below; *aúrṇoḥ dūraḥ ví dṛḍhā* 'you flung open the gates in spite of strong (defences)' at 6.17.6c; *jārethām asmád ví paṇér maṇṣā'm* at 3.58.2c. b : *arkám punānáḥ* : cf. 4.1b above (and note); *purubhójasam* is predicative adjective. d : cf. 1.94.7c; 2.2.8ab; 3.27.13b; 6.10.4cd; 6.48.6c; 8.74.5ab; also cf. 6.65.1cd (said of Uṣas). *rā'myā* or *rāmī* (from *ram* 'to rest') means night. For the restful atmosphere of the night cf. 2.38.2-8; 10.127.4-5.

(3) *āḍiti* is used as an adjective of Agni even at 1.94.15 and 8.19.14a. He is called *vivásvān* only here. *susaṁśád* : (*saṁśád*, from *sad*, is company, association; cf. 4.3a above and 54.3a below). This same epithet is used of Soma at 9.68.8a. *śiváḥ átithiḥ* : cf. 5.1.8b. *uṣásām bhāti ágre* : see 8.1d above and 10.1.1a; 10.8.4a; 10.45.5d. d : *apā'm gárbhaḥ* is the *Mādhyaṁika* Agni or *Apām Napāt*. *prasva'ḥ* (accu. pl. of *prasū*) *ā'viveśa* : The fire in the mid-region has entered the plants to be regenerated as the terrestrial fire, in the manner as described at 3.9.2, i. e. through the rain water, which enters the plants as their sap; cf. also 1.95.10d; 1.98.1b; 2.35.9ab; 3.5.8ab.

(4) *samanagā'ḥ* : *sāmāna* is a place of gathering, here a sacrificial gathering, as at 2.16.7a; 9.97.47d. The word sometimes signifies a battle-field as at 6.75.5b and Agni is described as a front-rank leader in battles at 8.84.8b; yet this meaning (cf. *Sāyaṇa* and *Geldner*) does not seem to be intended here, since this hymn is not war-like in its tone, but rather sacrificial. *prāti budhanta* : 'awake and greet', the same as *prāti jarante* at 5.80.1d; also cf. 73.3d; 78.5ab and 81.3ab below.

(5) Undertake the duties of a messenger, O Agni,—do not harm us—towards the gods, (being sent) by this band of hymn-composers. Do worship Sarasvatī, Maruts, Aśvinā, Āpaḥ and all the gods, for the sake of a bestowal of gifts.

(6) Vasiṣṭha has kindled you, O Agni; you have killed Jarūtha. Worship Purandhi for the sake of wealth. Sing the many Nithas, O Jātavedas. Do you protect us (O gods), with your blessings for ever.

(5) *yāhī dūtyām* : cf. 7.1c above; 10.2cd and 11.2ab below and 1.12.4b; 1.44.12b; 1.74.7c; *mā' riṣaṇyaḥ* is parenthetical and occurs often in the middle of another sentence as at 2.11.1a; 10.22.15b; *mā' riṣaṇyata* at 8.1.1b; 8.20.1a. *gaṇéna* : The band of poets and priests is meant here as at 5.1.3a; 6.56.5ab; also see *brahmakṛ'taḥ imé* at 32.2. below. At 3.32.2 the Maruts are called *brahmakṛ't gaṇá* of Indra. The *Tṛtiyā* is *hetvarthe* : 'owing to the band of singers, i. e. being urged by them'.

(6) Supply *jarate* (cf. c and 8.2.16) in a or take the participle as standing for a finite verb. For Jarūtha see note on 1.7b above. *yákṣi* : A present tense form of *yaj* (2s.) conveying the sense of immediate future. Púrandhi is the presiding deity of liberality, abundance etc.; cf. 36.8 and 39.4 below. *puruñithā' jarasva* : *puruñithā* (accu. pl.) 'many Nitha kind of songs' (kd. cd.). *jarasva* from *jṛ* 'to sing'. When well fed with ghee, fuel or Soma, Agni is said to be shining and singing well at 7.2.4d below and 1.94.14b; 10.69.1d. The crackling sound of Agni's flames is conceived as his singing; cf. also 1.59.7d; 3.3.7a; 5.15.4c; 10.91.1a; 10.118.5a where Agni is said to be singing. At 10.69.7 Agni is called *śatánitha* 'versed in a hundred Nithas'. On the other hand, 4.3.16b describes how Nithas are sung to Agni along with the other kind of songs and at 3.12.5 singers knowing the Nithas (*nithāvido jaritā'raḥ*) are said to be praising Agni and Indra. This means that Agni is himself expert in singing the Nithas and likes his bards to sing them to him. At 1.59.7d *puruñithé* refers probably to a worshipper of Agni who was well versed in many Nithas. For *nitha* cf. 26.2b below.

10

(1) Repeatedly shining, blazing and flaming, Agni has assumed extensive lustre like the lover of the Uṣas. The pure golden Bull shines well with his refulgence; inspiring our eager hymns he has awakened them.

(2) He has shone like the sun at the flash of the Dawns, furthering the sacrifice as do the priests their hymn. The divine Agni, knowing all creatures, quickly (runs) to and fro as our most persuasive and god-devoted messenger.

10

(1) *uṣó* is gen. s. of *uṣ* (for this base cf. *uṣó vibhātīḥ* at 3.6.7b; *uṣáuṣo ágram* at 10.8.4a) which is the same as Uṣas. For the same expression, i. e. *uṣó ná jārāḥ* cf. 1.69.1 and 9. Here Agni is compared with the lover of Uṣas, i. e. the sun; at 9.1 above he is identified with him. *pā'jo aśret* : *śri* is used as a trans. root as against *ví śri* (Paras.) at 3.4a above and 78.1 below (Atm.) where it is intransitive. Usually, however, the root is transitive (even in the Atmane Pada) with *jyótiḥ*, *bhānu'm* and the like as the object. Cf. 38.1; 45.3; 62.1; 72.4; 76.1 below, and 3.14.1d; 4.6.2c. *uṣatī'r dhi'yaḥ* : cf. *uṣatīm manīṣā'm ajigaḥ* at 6.47.3b; *uṣatī'r matáyaḥ* at 10.43.1b. *dhiyo hinvánāḥ* : cf. 10.139.5d; also *dhiyo hinvánāḥ* (*manīṣi'ṇaḥ*) at 2.21.5b.

(2) *vástor uṣásām* : (*vástu* from *vas* 'to shine' means 'break, flash') *vástoḥ* is an adverbial genitive used in a temporal sense; cf. 1.79.6b; also *ékasyāḥ vástoḥ* at 1.116.21a and *dosā' vástoḥ* at 1.6 above. *aroci* is 3 s. pass. Aor. of *ruc* 'to brighten up'; cf. 77.2 (said of Uṣas) below. The root is rarely used as a trans. one as at 4.7.1c and 10.45.8b or the form is without a passive sense like the past pass. pt. from intransitive roots. See on *aśoci* at 8.1 above. *tanvánāḥ* expresses the common property in the simile, but agrees with the Upamāna *uśijaḥ* and not with the Upameya *agnīḥ*. The comparison is between Agni helping the sacrifice (*yajñám*) and the priests producing their hymn (*mánma*). Agni is said to be *yajñám tanvánāḥ* with the help of gods and men at 3.3.6ab. *jānmāni vidvā'n* : see on 9.1c above. In c supply *dravat* (without accent) after the prepositions *ā'* and *ví* : Agni runs as a messenger towards and away from the creatures, i. e. gods and men. Agni is called *mitádrū* at 7.1 above; also cf. *sá dudravat svā'hutaḥ* at 16.2 below and *prá dūtó ádravat* at 8.101.3. *dravát* in d is an adverbial form as the accent shows. It means 'quickly' and occurs also at 1.2.5; 3.35.2; 6.45.32; 8.5.7 etc. Mark the Anuprāsa in d. *vāniṣṭhaḥ* 'best winner'; cf. 18.1d below.

(3) The hymns and the god-seeking prayers go to Agni begging wealth (from him), who is possessed of a lovely appearance, a beautiful front and a charming gait and who is a messenger of men³ carrying their oblations (to the gods).

(4) Bring hereward to us, O Agni, Indra together with the Vasus, the great Rudra with the Rudras, Aditi possessed of all lovely gifts with the Ādityas and the all-beloved Bṛhaspati with his divine singers, the R̥kvas.

(5) The zealous priests (pray) to the youngest, delightful, invoking priest; the people pray to Agni at their sacrifices, for he became the ruler of the treasures (and) an ever-active envoy for worshipping the gods.

(3) *dráviṇam bhīkṣamāṇāḥ* : cf. *dráviṇam icchámānāḥ manisāḥ* at 4.41.9b; also 3.61.6d; *svāñcam* (from *su ac*) 'beautifully moving'; cf. 6.15.10a. *d* : cf. 6.15.4d.

(4) The three classes of divinity-groups, i. e. Vasus, Rudras and Ādityas, are mentioned here. See on 5.9 above. The R̥kvas, who are associated with Bṛhaspati even at 10.14.3b, appear to be his divine followers; they are, however, associated with Viṣṇu at 1.155.6 and with Soma at 9.111.1. Here the Vasus are mentioned with Indra.

(5) *kṣá-pāvān rayiṇā'm* : the word *kṣá-pāvān* occurs in five places in the R̥gveda out of which it is used of Agni at three (1.70.5; 7.10.5; 8.71.2); and of Indra (10.29.1) and Parjanya (3.55.17) once each. The context of *kṣápā'* 'the night' is nowhere very suitable among these, while words suggesting 'lordship' in general are found by its side in each of them. It is therefore possible that the word originally meant 'lord of the nights' (*kṣápā'-vān*, as the Pada Pāṭha separates everywhere) in relation with Agni (who shines both by day and night and rules during the blinkings of the night as said at 8.19.31; also see on 9.2d above) and then in course of time, already in the R̥gveda, meant 'lord' in general. Oldenberg (Noten I, p. 72) suggests that the word is really *kṣá-pā'van* (*kṣá* = *kṣám*; *pāvan* from *pā* 'to protect'), but declined as if it were *kṣá-pāvat*. Yet the R̥gveda does not seem to contain a word meaning 'lord of the earth' (as against 'lord of men or cows') used in the general sense of 'a lord' as in Classical Sanskrit. *yajáthāya* : This dative is almost everywhere in the Rv. used in the sense of the infinitive *yājadhya*; it is also accompanied by the accusative *devān* in some places as here and at 3.17.1d; 5.1.2a. We might compare the similar use of *pītāye*, in place of *pā'tave*, with *mādhū* by its side at 8.33.13; 8.97.8 and with *āndhāmsi* at 59.5 below.

11

(1) You are great (and) a beacon of the sacrifice; the immortals do not enjoy without you. Come hereward with all the gods in the same chariot; be seated down here as our foremost inviting priest, O Agni.

(2) Men with offerings always request you, the active one, for the duties of a messenger. The days become auspicious ones for him on whose grass-seat you are seated with the gods, O Agni.

(3) Treasures disclose themselves in you, thrice a night, for the worshipping mortal. Do worship the gods here, like Manu, O Agni; be our messenger and a defender from imprecations.

11

(1) *mahā'n asi* : The clause is probably to be construed as an independent one as at 1.36.9a, 12d; 1.94.5c (here Agni is similarly called *uśasaḥ praketaḥ*); 4.9.1a. *adhvarasya praketaḥ* 'beacon, harbinger of the sacrifice'. At 10.104.6d Indra too is so described. *praketa* is from the same root as *ketú*, i.e., from *cit* to know (trans.), or 'to distinguish oneself as, to appear as' (intransitive), and has a similar meaning. Thus Agni is also *uśasaḥ ketuḥ* (5.5 above), *uśasaḥ praketaḥ* (1.94.5; 1.113.1) and *adhvarasya ketuḥ* (3.10.4; 3.29.5). Agni holds the *ketú* of *ubhāyasya jantóḥ* (9.1 above), while Vasiṣṭha is *praketaḥ ubhāyasya pravidvā'n* (33.12 below). But *praketa* has an additional meaning of 'inner light, superior knowledge' at 33.9 below; 2.17.7; 3.30.1; 10.7.1 and of 'an indication, sign' etc., at 10.129.2. *kéta* again is from the same root, but has a specialised meaning of 'will, desire, intention' as at 18.25c below and 2.38.5d among others. b : cf. 1.59.1b.

(2) *d* : Mark the repetition in *āhāni* and *sudinā*; cf. 30.3a below and 10.39.12d for the expression and also cf. 18.21d below and 4.4.6c, 7d; and *sudinatvé* or *sudinatvām āhnām* at 88.4c below and 2.21.6d.

(3) *trīś cid aktóḥ* : *aktú* here secondarily stands for the whole day and the reference may be to the three Savanas as Sāyana explains; cf. *trīr āhnaḥ* at 1.116.19; *trīr ā divāḥ* at 1.142.3; even *vāsūni pracikituḥ* is to be understood figuratively :—'Your greatness, your capacity to give ample riches becomes manifest to men at these Savanas'; cf. 6.7 above and 12.3c below. *manuṣvāt* : cf. 5.21.1 and note on 2.3c above. *abhiśasti-pā'van* (from *pā* 'to defend') : cf. 13.2c below; he is also called *abhiśasti-cā'tanaḥ* at 3.3.6.

(4) Agni is the lord of the great sacrifice, Agni of every well prepared offering. For the gods have willingly resorted to his wisdom; and then did the gods establish him as their carrier of oblations.

(5) Do bring the gods for the feast of offerings, O Agni; may they, among whom Indra is the eldest, rejoice here. Place this sacrifice among the gods in Heaven. Do you protect us (O gods), with your blessings for ever.

12

(1) With a great prayer have we resorted to the youngest Agni, who has shone being well kindled in his own home, who has his lovely light spreading between the two broad worlds, who is well fed and who shoots forward in every direction.

(2) That Jātavedas Agni who has overpowered all evils by his greatness, is praised in his own home. May he protect us, the singers as well as our patrons, from evil and censure.

(3) You are Varuṇa and Mītra, O Agni; Vasiṣṭhas glorify you with their hymns. May treasures be easy of acquisition in you. Do you protect us (O gods), with your blessings for ever.

(4) *c* : cf. 5.6*b* above and also 1.68.3*a*; 6.16.8*bc*. *d* : cf. 17.6 below and 3.17.4*cd*; 3.29.7*cd*; 10.46.10*a*.

(5) *haviṛ-ādya* : cf. 5.1.11*d*; 5.4.4*d*. *b* : *īndrajyesthāsaḥ* i. e. *devāḥ* : cf. 8.63.12*d*; 10.66.1*d*; 10.70.4*d*. *c* : *yajñām dhehi* : cf. 3.1.22*ab*; 3.21.1*a*; 3.28.5*cd*.

12

(1) *mahā' nāmasā* : cf. 6.52.17*b*; *mahā' girā'* 2.24.1*b*; 8.46.14*b*. *ródasi antár urvī'* : cf. 2.3*b* above and 10.45.4*cd*; *viśvātaḥ pratyāñcam* : cf. 1.144.7*c*; 2.10.5*a*; 10.79.5*d*.

(2) *b* : = 6.12.4*b*. *d* : Singers and patrons are similarly mentioned together for divine favours : cf. 3.8*d*; 7.7*c* above; 78.5*b* below and 1.136.7*d*; 1.141.13*c*; 2.4.9*d*; 5.86.6*cd*; 6.4.8*c*; 8.13.12*bc*; 10.22.15*c*; 10.115.5*c* and 9*c*.

(3) Agni is the all pervading supreme principle of whom the different gods are but different aspects; cf. the well known stanza 1.164.46 and 2.1.3-6; 5.3.1*abd*; 8.58.2. *suṣaṇanā'ni* : *sananá* from *san* 'to win'; cf. *suṣāṇā dhānāni* at 1.42.6*c*.

13

(1) Bring your hymn and prayer to Agni who illuminates all, supports the hymn and kills the demons. Being pleased, do I bring (it), like the offering on the sacred grass, to Vaiśvānara, the controller of prayers.

(2) Shining with your light you fully filled both the worlds, (even) while you were being born, O Agni. You freed the gods from the imprecation by your greatness, O Jātavedas Vaiśvānara.

(3) Since you have carefully observed all creatures as soon as you were born, as an active and ever-moving cow-boy does his cattle, do find out for our hymn a path (to success), O Vaiśvānara. Do you protect us (O gods), with your blessings, for ever.

13

(1) *viśva-sūce* 'all-illuminating'; cf. *viśva-bhrā'j sū'ryaḥ* at 10.170.3. *sūc* is sometimes used as a transitive root; cf. on 8.1 above. *asuraghñé : āsura* in the sense of a demon is rather rare in the Rgveda; cf. 99.5d below. We get it also at 8.96.9c (*āsura adevā'h*); 10.53.4b (*āsuraṇ abhi devā' āsāma*); 10.157.4 (*hatvā'ya devā' āsurān yādā āyan*). In this sense of the word even Indra (6.22.4) and Sūrya (10.170.2) are called *asurāhān*. Otherwise, Agni himself is called *āsura* at 6.1a above, and the epithet is very often used of Varuṇa and sometimes also of other gods. In c supply *mānma dhītīm* as the object of *bhāre*; *havir barhīṣi* is the Upamāna which is Prakṛta and so *na* has the sense of a conjunctive particle. For similar use of a simile cf. 36. 2ab below and 5.12.1bcd; also see above 4.1b. *yātaye matīnā'm* : cf. *ūd u no yaṁsate dhīyam* at 1.143.7d; also *ūdyantā giro (indrah)* at 1.178.3d and 1.190.3ab.

(2) c : cf. *abhiśastipā'vā* at 11.3d above.

(3) For a cf. 10.45.4cd. For the simile in b cf. 1.144.6ab; 5.31.1c; 6.19.3cd. *vi ākhyāḥ* is the common property in the simile. c : *gātīm vid* 'to find out a path; i. e. the one which leads to success; cf. 4.4.6b; 9.96.10d; 10.30.1a; 10.122.2c.

14

(1) Being full of reverence, let us offer worship to the divine Agni Jātavedas, who is possessed of a bright flame, with fuel, with invocations to the gods, and with oblations.

(2) Let us serve you with fuel, O Agni; let us offer to you with a good praise, O holy one. Let us do so with ghee, O inviting priest of the sacrifice and with an offering, O god with an auspicious flame.

(3) Accepting our Vāṣaṭ call do come, O Agni, to this invocation to the gods, together with the gods. May we be the givers of offerings to you, the god. Do you protect us (O gods), with your blessings for ever.

15

(1) Pour the offering in the mouth for the sake of the liberal (god), who deserves to be honoured and is our nearest relative.

14

(1) Mark the structural balance maintained in the first three Pādas by the introduction of a pair of an instrumental and a dative form in each (the shorter one preceding the longer one). The fourth pair too, was intended, but the needs of the metre (Brhati) prevented its use and so we get the adjective *namasvino* instead of the expected *námobhiḥ*.

(2) Here too, *vayám* is repeated at the beginning of each Pāda and one vocative is employed in each, together with one 'means' of worship.

(3) *deváhūtim* 'invocation to the gods', i. e. a sacrifice; cf. *devahūya* at 85.2 below. b : Agni is fond of Vāṣaṭ-kṛti; cf. 15.6 below and 1.31.5c; 10.115.9d. c is the same as 17.7a below, but *túbhyam* is substituted by *té te* there.

15

(1) *upasádyā* 'fit to be waited upon'; *úpa sad* means 'sit near for worshipping'; cf. 1.65.2; 3.14.5; 5.8.4; also *námasā upasádyāḥ* (Bṛhaspati at 2.23.13; Mitra at 3.59.5). *āsyā* is the actual sacrificial fire which is made their mouth by the gods; cf. 6.7.1d and note; also cf. 102.3a below. Adjectives in a and the clause c refer to Agni, the deity. See a similar distinction between the sacrificial fire (conceived as the mouth of the deity) and the deity at 1.75.1; 5.2.1; 5.6.9. *āpyam* means both 'relative' and 'relationship'; cf. 32.19c; 83.1a below and 3.2.6c; 32.19c; also *nédīṣṭham āpim* at 8.60.10cd.

(2) He—who has sat down by the side of the five people, in every home (of his), as the youthful and wise lord of their houses;

(3) May that Agni protect our household property from everywhere and save us from a calamity.

(4) Let me produce a new hymn for Agni, who is the Hawk of the heaven; will he surely win riches for us ?

(5-6) May that Agni, the best worshipper and carrier of oblations, whose glorious lustres while he shines in the forefront of the sacrifice, are enviable to look at, like the wealth of a man who is (also) blessed with a son, enjoy this offering brought with the exclamation *Vaṣaṭ* and accept our hymns.

(7) We set you down, O associable lord of men, you who are refulgent, O god, and followed by heroic men, O well fed Agni.

(2-3) Construe the two stanzas together. *abhi* is to be construed with the noun in the accusative case; the expression (*pāñca* or *vīśvāḥ*) *carṣaṇī'r abhi* occurs at 1.86.5b; 4.7.4b; 5.23.1c; 5.86.2c; 9.101.9c. *dāme-dāme* : The home of Agni, i. e. fire-place is meant; see on 1.2 above. So we often get the expression *svē dāme* in connection with Agni; at 1.19d above *dāme* is contrasted with *vāne* which is another resort of Agni as Wild Fire. *amā'tyam vēdaḥ* : *amā'* is an adverb meaning 'at home, what is just with us' etc. It is contrasted with *āraṇye* at 6.24.10 and with *ādhvān* at 6.51.15. At 2.38.6b *amā'* means 'homewards'. *amā'tyam* thus means 'household, our own'.

(4) *divāḥ śyenā'ya* : Agni as identified with the sun is so called here; cf. 63.5b below and 5.45.9c. At 10.92.6, however, the Maruts are called *divāḥ śyenā'saḥ*.

(5) *spārṣā'ḥ śrīyaḥ* : cf. 72.1d (of *Aśvinā*) below and also 2.1.12b. *b* : The combination of wealth and progeny is rare and hence lovely to look at. *āgre yajñāsya* : Because Agni is *puróhitaḥ*. At 2.3.2d Agni is said to be at the head of the sacrifice (*mūrdhān yajñāsya*).

(6) Construe vv. 5 and 6 (like 2 and 3) together; they form a syntactical unit.

(7) In this stanza a vocative and an accusative, both referring to Agni, are used in each Pāda as a stylistic device. See on 14.1 and 2 above. *nakṣya* (from *naks*) 'fit to be clung to'; cf. 37.7b below and 8.60.10cd (*tvā'm náksāmahe*).

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(8) Shine through nights and mornings; through you we are possessed of good fires; (on the other hand), you are possessed of heroic followers (through us), being fond of us.

(9) Manly priests approach you for gain with their hymns; so does the Exhaustless (Speech) associated with a thousand (gifts).

(10) Agni, the immortal, pure, purifying and praiseworthy god of brilliant lustre, chases away the devils.

(11) Such as you are, bring us liberal gifts, O son of strength, being their lord. And may Bhaga give us a choice gift.

(12) You, O Agni, (give) fame accompanied by heroic sons; and may the divine Savitr, Bhaga and Diti grant us that same choice gift.

(13) Protect us from danger, O Agni; being ageless, O god, burn down with your most scorching (flames) those that harm us.

(8) *kṣāpāḥ-usrāḥ* : Both accusatives of time; cf. *doṣā'-vāstoḥ* at 1.6 above and *ksāpa-usrā'ḥ* at 6.52.15d. c : Mark how *asmayúḥ* takes the place of *asmā'bhiḥ* (which is expected in view of b) owing to metre. For the whole stanza cf. 8.19.7.

(9) c : *áksarā* : cf. 36.7c below and *vā'cam sahasrabharnasam* at 9.64.25-6; *sahasrākṣarā gauri'* at 1.164.41. See notes on 1.14 above.

(10) a : *rākṣāṁsi* : cf. 1.35.10c; 1.79.12b and 10.87.1ff.

(11) *i'sānaḥ*, i. e. of *rā'dhāmsi*; *saḥaso yaḥo* : *yahú* 'active, restless', used in the sense of 'son' in the expression which is equivalent to *sahasḥ sūno*; cf. among others 8.60.13cd.

(12) *vīrávat yáśaḥ* : 'fame with sons'; cf. 8.23.21c; 8.103.9ab. Diti as a goddess only here; cf. Macdonell, V. M. p. 123.

(13) Construe *prati* with *daha* and *riṣataḥ* as the object of it; cf. 1.12.5b; 3.18.1d; 10.87.20cd. *tápiḥṣṭhaiḥ*, i. e. *bhānúbhiḥ*; cf. *ajárāsaḥ tápiṣṭhāḥ*, i. e. *bhānávaḥ* (cf. 1.143.3) at 10.87.20cd; or better supply *hānmabhiḥ*; s. below 59.8d.

(14) And indeed do become our great metallic wall supporting a hundred men, for heroes' protection; being yourself unassailable.

(15) Such as you are, do protect us from a calamity and from the wicked foe, O illuminator of the nights, both by day and at night, O god who are beyond injury.

16

(1) With this praise do I call Agni, the child of vigour, the dear wisest messenger favourable to the sacrifice, the immortal envoy of every one.

(2) May he yoke his ruddy and all-supporting (horses); being well fed (with ghee) may he hasten forth (to bring the gods here). (Through him) a sacrifice with a good hymn, owing to good plous work, (is assured) to the gods and the divine bounty to the people.

(14) *ā'yasī pū'h* is an imaginary metallic wall capable of shielding and supporting the defending people. *śatābhujīh* 'one which affords a hundred enjoyments', from *bhuj* to feed. Or better from *bhuj* to encompass (cf. 1.100.14ab), thus 'one which affords a hundred enclosures'. Sarasvati is called an *ā'yasī pū'h* at 95.1b below and the Maruts are requested to defend their worshippers with such imaginary walls at 1.166.8ab. *nr'pītaye* 'protection of heroes, protection in general'; cf. 20.8d below; also *narā'm nrpātā* (Indra) at 1.174.10b and *nrpātā'ro jānānām* at 74.6b below.

(15) *dōṣāvastar*: 'O illuminator of nights'; cf. 1.1.7b; also 9.2d above and note, and *vastā' ksapā'm* at 3.49.4c.

16

(1) *ūrjō nāpātam*: see on 17.6 below. *cētiṣṭham aratīm* cf. 1.128.8b; *viśvasya dūtām*: cf. 4.9.2c.

(2) a: Supply *ātyā* after *aruṣā* and cf. 4.2.3ac; also 42.2b below and 1.94.10a; 2.10.2cd. *su śāmī*: Instru. s., 'owing to good work'. The roots *yaj* (or the word *yajñāh*) and *śam* are often coordinated as at 1.113.20b; 1.151.7a (*śaśamānō yajñāih*); 4.23.2d (*śaśamānāsya yājyoh*); 6.1.9a; 6.3.2a; 6.52.1b (*yajñēna-śāmibhih*). *devām rā'dhaḥ*: It is the bounty of the gods brought on to men by Agni; cf. 1.73.10d; 4.1.10b; 10.45.9d. In cd gods and men are said to be mutually benefited through the services of Agni.

(3) The flame of this liberal god has stood up, while he is being fed (with ghee); the ruddy smokes (too) have (risen) up, reaching up to the skies. Men have kindled the fire together.

(4) Such as you are, we make you our most famous messenger; bring the gods for a feast. Give us all enjoyments fit for the mortals, O son of strength; (give us) that which we ask of you.

(5) You are the lord of the houses, O Agni; you are our invoking priest at the sacrifice. You are (also) the wise Potṛ priest, O all-beloved god. Worship (the gods), and win (from them) a choice gift (for us).

(6) Bestow a lovely gift on the sacrificer, O wise one; for you are a giver of lovely gifts. Inspire every priest at our sacrifice and him (in particular), who with a good praise is piously active (for you).

(7) May our rich patrons be dear to you, O well fed Agni, who, the liberal ones, being leaders of their people, have donated stalls of cows (to us).

(3) c : *aruṣā'saḥ* : see on 2.1 above; *dīvispr'saḥ* : cf. 2.1bc; 3.3c above and 4.6.2d; 5.11.3d; 5.13.2b; 6.2.6ab; 10.45.7cd; 10.88.1b. In c supply *asthuḥ* after *ūd*.

(4) *martabhójanā rā'sva* : cf. 45.3d; 81.5cd below, and 1.114.6c. *yāt tvā i'make* : cf. 54.1c below; 8.13.5ab; also 5.53.13c; 10.36.10b.

(5) *hótā-pótā* : cf. 1.94.6ab; 4.9.3bc; also 2.1.2a. d : *véṣi vā'ryam* : see on 17.5 below and compare 10.11.8cd; also 3.8.7c (*vyāntu vā'ryam*); 6.12.6c (*véṣi rāyó*). *yákṣi-véṣi* are present tense forms having the sense of immediate future.

(6) c : *rté : rtā* in similar context means a sacrifice as the emblem of the eternal R̥ta; cf. 7.6d above and 21.5d; 39.1d below; also *sādane* or *sādanāt rtāsyā* at 36.1a and 53.2b below. d : This refers to the Hotṛ priest in particular. *dākṣate* : *dakṣ* 'to do proper work or service'; cf. *dakṣā'yyaḥ* 1.2c above and *dakṣā'yvāya daksata* at 97.8c below.

(7) *yantā'ro jānānām* : cf. *nrpātā'ro jānānām* at 74.6 below.

(8) Protect from (the evil spirits) Malice and Censure those patrons, O overpowerer, in whose homes the goddess Idā, completely filled (with ghee), takes her seat with ghee in hand. Grant us far-famed protection.

(9) He is a more learned carrier (of oblations) with his pleasing tongue and mouth. Bring wealth to our patrons, O Agni, and sweeten our gift of offerings.

(10) Carry safe over a calamity with your helping powers (as if) with a hundred walls (of protection), O youngest god, those patrons who give their gifts of horses and other things (to priests) with a desire for great fame.

(11) The divine giver of riches desires from us a full shower (of ghee). Pour it out completely or fill it full; immediately then the god may think of your (hymn).

(8) *ghṛtāhastā idā* : cf. *idā devī' ghṛtapādi* at 10.70.8d; also cf. 8.31.4; this Idā is usually associated with two other goddesses, namely, Bhārati and Sarasvatī in the Apri hymns. Agni is called her son at 3.29.3d and his seat is said to be at *idāyās padé* (3.23.4b; 3.29.4a). *prātā'* (p. pass. pt. of *prā* 'to fill'), i.e. *ghṛténa*. *dirghaśrūt śārma* : cf. *dirghaśrūtāmam rā'dhaḥ* at 81.5 below and *dirghaśravāḥ vā'jaḥ* at 10.23.3d.

(9) *ab* : cf. 6.11.2c (and note at B. U. J. Sept. 1955, p. 52); 6.16.9b. *havyādātim sūdaya* : cf. 1.105.14c; 1.142.11c; see on 2.2 above.

(10) *āśvyā rā'dhāmsi dādati* : cf. 5.79.7c; also *āśvyā maghāni prācāntaḥ* at 67.9d below. The rich patrons of the poets giving gifts of cows and horses are meant. Mark the Anuprāsa with *pa* in *cd*. *partr'bhīḥ* : *partr'* from *pr* 'to help to cross'. For *c* cf. 6.48.10ab. *śatām pūrbhīḥ* : cf. 6.48.8c; see also on 3.7 above.

(11) *b* : cf. 2.37.1b : *āsīc* (from *ā sic* 'to pour out') means either 'a shower' of ghee or Soma, or the ladle used for pouring these offerings in the fire; cf. *pūrnā'ḥ sutā'saḥ* 'full showers of Soma' at 4.37.2c for the first and *pā'tram pūrnām* at 1.82.4cd; *ā'pūrṇaḥ kalāśaḥ* at 3.32.15ab and *āmatram pūrnām* at 10.29.7ab for the second. *c* : *ūt sic* is 'to pour out the contents of, empty' etc.; cf. 10.105.10 and *ūpa prṇ* is 'to fill' the Pātra again with ghee or Soma. Repetition of *vā* suggests the repetition of the act of 'filling and pouring' the offering. *d* : *ohate* : *ūh* 'to think of, to look with favour on, to like etc.'; cf. *naḥ vācaḥ ohate* at 1.30.4c; also *tād vo adyā manāmahe yād ohate* at 66.12 below.

(12) The gods have made that wise (Agni) their invoking priest and carrier of the sacrifice. Agni bestows a lovely gift and good physical strength on the liberal person who worships him.

17

(1) Be kindled with a good kindling, O Agni, and let the sacred grass be extensively spread out.

(2) And may the eagerly awaiting doors remain open and do you bring here the gods who are eagerly awaiting.

(3) Approach and worship the gods, O Agni, with an offering; make good sacrifices, O Jātavedas.

(4) May the Jātavedas effect good sacrifices; may he worship the gods and please the immortal ones.

(5) Win all covetable gifts (for us), O wise god; may our expectations be fulfilled today.

(12) *váknim akṛṇvata* : 'made him the carrier (of sacrifice)'; cf. 3.11.4c.

17

(1) *suṣamidhā* : see 5.8.7b. *suṣamidh* is 'a good kindling stick' or 'good kindling'; for the latter cf. *sunir-máthā nirmathitaḥ* and *sunidhā nṣhitaḥ* at 3.29.12ab; also cf. *subúdhā búdhyamānā* Av. 14.2.31, *urviyā* is adv. (from *uru*) meaning 'widely'. *strṇitām* (ipv. 3 s. Atm. of *str*); supply *adhvaryūḥ*; or take the form to be a passive one.

(2) Both the doors and the gods are eager for each other. For similar mutual eagerness of Agni and gods see 6.4.1d; 10.11.3c; of Agni, Pitr̥s and the sacrificers, cf. 10.16.12abc.

(3) *devā'n* is also to be construed with *viñā*; cf. 6.50.2b. *svadhvarā' kṛṇuhi* : see on 6.10.1d ('make good, i. e. effective sacrifices'; arrange so that our sacrifices may be effective') at B. U. J. Sept. 1955, p. 51. Mark the Śrīkhalā between vv. 3 and 4.

(4) *yáksat-pipráyat* (aor. and pf. sbj.); cf. 2.6.8ab; 8.39.9cd; 10.2.1ab.

(5) *vám̐sua*, i. e. for giving them to us; see on 6.15.6d at B. U. J. Sept. 1955, p. 58; also cf. 1.140.11d; 8.23.27ab; 8.60.14d. *sat yā'* : 'fulfilled'; 'not frustrated'; cf. 8.44.23c; also 1.179.6d; 10.67.11a; 10.116.8d; 10.128.4b.

(6) Those gods indeed have placed you, the son of vigour, (among men) O Agni, as their carrier of oblations.

(7) May we, such as we are, be the givers (of offerings) to you, the god. Being approached for it, bestow on us charming gifts, great as you are.

18

(1) Since even our Fathers obtained all sorts of wealth from you as your singers, O Indra, — in you, indeed all cows yielding

(6) *a* : see on 11.4*d* above. Construe *ā*' with *dadhire* and cf. 2.2.4*b*; 3.2.13*b*; usually the preposition *ní* is used in the sense of 'lay down (Agni)', kindle it, place it in the midst of men etc.' At 8.84.2*c* both *ní* and *ā*' are used with this root in the same sense. The technical use of the root *ā-dhā* in the sense of 'construct, kindle ceremoniously', is not yet traced in the R̥gveda. The word *ādhā'na* occurs only once in the R̥gveda, but that is in the sense of 'fixing properly, arranging' of the press-stones for the extraction of the juice, at 10.94.8*b*. *ūrjāḥ nāpātām : sāhasaḥ sūnūḥ, sāhasaḥ putrāḥ, ūrjāḥ putrāḥ* are all used of Agni because he is produced by the use of strength required in rubbing the Araṇis. *ūrj* generally means 'nourishing food' and hence, also 'vigour, strength'. Sometimes, Agni is also called *ūrjā'm pātīḥ*, but there the word has its usual sense, namely, 'nourishing food'.

(7) *a* : cf. above 14.3*c*; also 37.4*c* below. For *té te* cf. 6.16.27*a*. *mahāḥ* is nom. s. of the stem *mahá*; cf. *mahā'ni vratā'ni* at 6.2*d* above; also *idén̄yo mahó (agnīḥ) árbhāya* at 1.146.5*b*.

18

This hymn describes in vivid details the Dāśarājña war, which was fought between King Sudās of the Bharatas and the ten confederate kings. The last battle of the war was fought on the banks of the river Paruṣṇī, where the armies of the ten kings were put to utter rout. The battle against Bheda and his followers, the Ajas, the Śigrus and the Yakṣus, where many horses were brought as a tribute to the conqueror, was perhaps an earlier phase of this war. It is very likely that the word *dāśa* in the compound *dāśarājña* or elsewhere at 83.7-8 below does not signify exactly ten, but only a large number. Most of the allied kings, if not all, were Aryans, even though they are called

abundant milk (are centred), in you also the horses, and you are the best winner of riches for the pious worshipper;

(2) You surely dwell (with our hymns) like a king with his wives; — favour our hymns with a lovely form, cows and horses, O Maghavan, being pre-eminent as a wise poet, day after day. Sharpen us for (deserving) wealth.

(3) Here surely, these delightful hymns, loyal to the gods and vying with each other, have started for you. Let your path of riches, turning hereward, come to us; may we be in your favour and protection, O Indra.

āyajyavaḥ at 83.7 below and one of them is said to be *anindrā* in v. 16. The old and learned Kavaṣa as also the Bhṛguṣ are mentioned on the side of the allied kings and had undoubtedly offered priestly services to them. In the narration of the events an ironical tone is quite evident, especially in vv. 6-10 and v. 12.

In hymns Nos. 33 and 83 too, we get a few references to the Dāśarājña war; but they are more in the form of reminiscences than a narration of recently experienced events. In both there is an attempt to attach exclusive importance to the priestly services of the Vasiṣṭhas in the achievement of the great victory in the Dāśarājña war. In No. 33 whose author was a later Vasiṣṭha, the founder of the family is highly glorified and a divine origin is claimed for him.

(1) v. 1ab is a subordinate and v. 2bc is the chief clause, v. 1cd and v. 2a being parenthetical.

(2) a: A hymn is often compared with a wife, or rather conceived as such, of a deity; possession of many wives was regarded as a sign of royalty and manliness (cf. 26.3c below). b: *abhi sán* (without an object) as at 9.9.5 (*abhi sántam* *īndum*); also cf. 1.71.10b. bc is to be construed together; *āva*: *ipv. 2. s.* c: *piśá'* is instrumental; a hymn is said to be *viśvá-peśas* (1.61.16), or *vā'ja-peśas* (2.34.6), or *supéśas* (2.35.1); cf. also *vā'cam pipiśuḥ* at 103.6 below. It is also possible to take *piśa* (against Pada Pāṭha) as a verbal form (*ipv. 2 s.*). d: *rāy é śiśiḥi*: cf. *sám naḥ śiśiḥi bhuriḥor iva kṣurám, rā'sva rāyó* at 8.4.16; also cf. v. 6b below. The poet means to say that a special trimming or treatment is necessary before men become fit for wealth; cf. also *śiśiḥi naḥ sūnumátaḥ* at 3.24.5c.

(3) ab: cf. 6.34.1cd. c: *rāyáḥ pathyā'* cf. 6.19.5c.

(4) Vasiṣṭha has sent near you his hymns (like a calf) to milk you like a cow (grazing) in a good pasture. All people describe you alone as a rich lord to me; may Indra come towards our good hymn.

(5) Indra made even the vast flowing waters (of the *Ṛarūṣṇī*) shallow and easily fordable to Sudās; he who is fit to be lauded by our hymn, has made the arrogant *Śimyu* and his imprecations the floating dirt (on the surface) of the rivers.

(6) Turvaśa, the sacrificer, himself became the cake-offering; and so became also the Matsyas who (thought as if they) were specially fitted for wealth! The Bhṛguś and the Druhyus followed

(4) The cows are very fond of *yāvasa* : cf. 1.91.13b; 6.28.7a; 8.92.12b. Indra is compared with a cow happily grazing in the pasture and the hymns with a calf at whose appearance the cow yields abundant milk; cf. 2.16.8ab and also 1.4.1; 8.1.10; 8.52.4; 8.93.3. Elsewhere Indra is compared with a calf and hymns with a mother; cf. 3.41.5; 6.45.25; 8.95.1. *d* : cf. 1.151.7d; *sumatī* is a prayer.

(5) *śārdhantam* (without object as at v. 16 and v. 18) 'arrogant'; *ucāthasya nāvyaḥ* : cf. *nāvyaḥ ukthaiḥ* at 1.61.13; *nāvyaṃ arkaḥ* at 1.190.1; *nāvyaṃ gīrbhīḥ* at 8.16.1. It is very likely that *ucāthasya* was first intended to go with *śārdhantam* (as its object; cf. 21.5c below; this is why the genitive instead of the instrumental is used; cf. the very similar situation at 5.12.3b, where *nāvedāḥ* required the gen. which was then associated with *nāvyaḥ*). In view of the metrical value of the word *nāvya* (= *nāvya* and not *nāvia*) in all its places of occurrence, Oldenberg considers it improper to take it as a fut. pass. part. of *nu* 'to praise'. He (and Geldner following him) take *nāvyaḥ* here as *nāvyaś* going with *ucāthasya*. *śā'pam* : *śā'pa* in older Vedic literature means 'floating dirt' on the surface of the rivers; cf. *Ṛv.* 10.28.4b; *Av.* 3.24.3; *Śāmkh.* *Āra.* XII.11 (Keith p. 323).

(6) The battle is here conceived (and also in vv. 7, 8, 11) as a sort of sacrifice where an animal victim is slaughtered and is preceded by a cake offering. Indra is the sacrificer (v. 11), the enemy, the cake offering (v. 6), and the enemy's priest, the animal victim (v. 8). The contrast is between *yákṣu* (des. adj. from *yaḥ*, same as *iyákṣu* at 10.4.1) and *puroḍā'*, *yákṣu* being here an adjective; (Turvaśa wanted to be a sacrificer, but became only an offering). *rāyē nísítāḥ āpīva* 'as if prepared for wealth'. See on v. 2d above; also 3.5c above, for the use

them obediently! In the two divergent lines (of the fleeing foes), a friend did indeed help another friend to save himself (as best as he could)!

(7) The Pakthas, the Bhalānases, the Alinas, the Viṣāṇins and the Śivas did loudly sing (their Nivids to Indra); (but) the feast-companion of the Aryan, who had led (him so far), has approached the Tṛtsus with a desire to win cows (for them) and the manly foes with a fight (for which they were itching)!

(8) Those ignorant fools of impious thoughts divided the stream of the Paruṣṇī, trying to make the freely moving (river) go astray; (but then) (the king) stretched himself over the earth, mastering her by his greatness (and) the wise man (the priest) himself lay down awe-struck as a victim (following the cake-offering).

of ni-śā. *āpi-iva* 'deeply as it were', perhaps with a pun on the word *āpi* 'in water' in view of the word *mātsyāsaḥ*. *d* : *viṣūcoḥ* must be taken as referring to the two divergent rows of the warriors on the side of the enemy, as they were trying to escape; in similar passages it refers exclusively to the enemies while they try to retreat; cf. 85.2d below and 6.25.2c; 10.27.18a.

(7) Sāyaṇa is probably right in understanding the different words in *ab* as referring to some ritualistic details; so I supply *nividaḥ* or *chāndaḥ* as the object of *bhananta* and compare 4.18.6-7; 6.11.3. In *c* supply *ā'ryam* (from *ā'ryasya*) as the object of *ānayat*. *sadhāmāḥ* is nom. s. of *sadhāmā'd*; cf. *purodā'ḥ* of *purodā's* (v. 6). *ajagan* is used with both the dative and the accusative. *nr'n* refers to the warriors of the enemy, perhaps in an ironical tone; the warriors always want a fight; so he gave it to them! Thus a contrast between *gavyā'* and *yudhā'*, as between *tṛ'tsubhyaḥ* and *nr'n* is intended. *yudhā'*: cf. 21.6d below and 1.53.7a; 8.45.3a.

(8) *cd*: Both the lines refer to the enemy (*c* to King Turvaśa, *d* to Bhṛgu or Kavasa), both ironical in their tone. *paśūḥ* as the successor of *purodā's* in the sacrifice of (in the form of) the battle. For the irony in *prthivīm pātyamānaḥ* cf. 1.32.5d and 1.174.7b. *cā'yamānaḥ* 'frightened', i. e. like the sacrificial victim.

(9) They went down to the Paruṣṇī, (which proved) their disaster, (as smoothly) as they would to their destination; even the swift (horse) did not reach the resting place, i. e. the camp. For the sake of Sudās, Indra subdued the gracefully (!) retreating enemies of impotent words among men.

(10) They went away, like cows without a keeper (when driven out) from the pasture, collecting themselves around a friend who was made for the time being. The Pṛśnigus were sent down (to their doom) by Pṛśnī; their horses and enjoyments meekly followed them!

(11) The king (Sudās) cut up (his foes), like a skilful (priest) who cuts down the grass for preparing a seat, when he overthrew the twenty and one tribes of the two Vāikarṇas with a desire for fame. Brave Indra arranged for their quick dispatch!

(9) *nyarthām iṃyúḥ* : cf. 6.27.6d. *ārtham ná* : cf. 63.4d below. The simile shows absence of unwillingness or fear, for which there was no time left to the enemy. *caná* is negative. *sutúkān amitrān* : cf. 6.22.10cd; 10.42.5c; in all the passages *su* is ironical. *mā'nuṣe*, i. e. *jāne* : cf. 1.48.11b; 5.21.2a; 6.16.1c.

(10) *pr'śnigāvaḥ* seems to be the name of a clan; then a pun on the word *pr'śni* ('earth') is meant. 'The Pṛśnigus were sent down (to the earth) by Pṛśnī'; cf. v. 16b below. *rāntayaḥ* : *rānti* from *ram* is the same as *bhójana* 'enjoyment' in vv. 15 and 17; cf. 9.102.5cd : 'The *rāntayaḥ* become enviable when they accept his (i. e. Soma's) *vratá*'; in this latter passage I supply *vratām* from *a* and compare *iṣa istávratā akaḥ* 3.59.9; cf. also *māyi rāntir astu* Av. 3.10.6d. Indra's *māda* is called *rāntya* 'fit for giving Rantis' at 10.29.3; cf. words like *sénayaḥ* (Indra) at 30.2 below and *varūthyāḥ* (Agni) at 5.24.1.

(11) *c : ní śísāti* is the common property, but is emboxed in the Upamāna Vākya. For the simile cf. 1.63.7c; *ni-śā* 'to sharpen', secondarily 'weaken' as at 19.8 below. *ab* is the subordinate and *c* the chief clause as seen from the accent of *ástar*. *dasmá* is usually used of a deity; but here in view of the words *sádmān* and *barhīs*, seems to be used of a human being; cf. *rā'jā iva dasmáḥ* at 9.82.1b; 10.31.3b. *sárgam kṛ* 'to cause a rapid stream'; very likely the poet has in his mind the *sárga* of the rivers released from the clutches of Vṛtra; cf. 87.1 below and *apasyām sárgam* at 10.89.2c; also 3.33.4bc, 6ab.

(12) Indra with the bolt in his arms surely smashed down the old and learned Kavaṣa in the waters (of the Paruṣṇī) immediately after Druhyu (his patron). (On the other hand) those who were loyal to you have rejoiced after you, choosing just here your friendship for the sake of (continued) friendship.

(13) In a moment did Indra batter down with force all the seven forts and other strong places of these (enemies); he gave away the property of the Anu's descendant to Tṛtsu. We have (now) conquered Pūru, the employer of insulting words in the sacrificial assembly !

(14) The loot-seeking Anus and Druhys, numbering sixty hundred and six thousand, lay down in (eternal) slumber; sixty warriors and six more in addition to them serviceably (did the same) ! All these are indeed Indra's heroic deeds performed by him.

(15) These Tṛtsus, executing (their task) through (the backing of) Indra, swooped down (upon the enemy), like the Waters moving downwards on being released (by Indra, after killing Vṛtra). (The enemies) who had bad friends abandoned all their possessions to Sudās, even though they were careful measurers knowing even the smallest fraction (of things which they gave to others).

(12) A contrast is surely intended between Kavaṣa (ab) and the poet's own priestly followers (cd); the former did not choose Indra's friendship, though he was old and learned, and so Indra killed him after his patron Druhyu.

(13) *viśvā dṛmhitā'ni* stands in apposition to *saptā pūrah*, where *saptā* is illustrative. *ā'navasya* 'of Anu's descendant'. *d* : cf. 6.62.9d; *pūru* is a man in general; see on 5.3. above.

(14) *duvayú* 'in a helpful way' is ironical.

(15) *indreṇa* i. e. *indreṇa yujā*; cf. 48.2d below. *vēviṣāṇāḥ*, i. e. either *āpaḥ* or *viṣaḥ*; cf. 4.19.10; 10.109.5. Even here a contrast is meant between *prakalavít mīmānāḥ* and *viśvāni jahúḥ*; *prakalavít* is 'one who knows even a smallest part, while measuring', i. e. one who is very careful in the matter of even the smallest gift. Here the nom. sing. is used adverbially or in place of the plural.

(16) He, i.e. Indra, drove down to the ground that enemy who was only a half warrior, who drank the sacrificial offering himself, who had no faith in Indra and who was an arrogant person. Indra destroyed the fury of him who struck with fury. He, i. e. the enemy, took up the paths, being the lord of the track !

(17) He indeed performed that matchless deed even with the help of a weak person; he killed even a lioness with the help of a goat. Indra pared the angles of a pillar with a mere needle; he gave all enjoyments to Sudās.

(18) Many indeed were your enemies who (ultimately) yielded to you; do you secure the subjugation of even the arrogant Bheda. Send down your sharp bolt against him, who does any wrong to the praising mortals, O Indra.

(19) The Yamunā and the Tṛtsus pleased Indra; here did he

(16) *ardhām vīrasya* : still ironical in tone. *śṛtapā'm* 'one who himself enjoys a cooked offering', which is meant for the gods and hence *anindrām*; cf. 10.27.6. At 9.114.4 Soma is called *śṛtām havīḥ*. *abhī kṣā'm* : cf. v. 8c. Some of the enemies like Kavaṣa and Druhyu were drowned while others were washed to the banks as dead bodies. *d* : Even here *pātyamānaḥ* is ironically said as in v. 8c. The subject of *pathāḥ bhejé* ('took to the paths of flight') is the *manyumī* in c. *pathó bhejé* like *bhejā'te pānthām* at 39.1 below.

(17) *ādhrá* is contrasted with *turá* at 41.2 below; *siṁhī* is 'a lioness'. Supply *yujā* after *ādhréṇa* and *pétvena*. *srakti* is 'an angle, a side'; cf. *astā'padim návasraktim vā'cam* at 8.76.12. *veśī* is 'a needle'.

(18-19) *Yamúnā* : It is not clear how this river helped Indra in securing the subjugation of Bheda; perhaps Bheda was a ruler of the region on the banks of the Yamunā, and the Sindhu mentioned in 33.3a below was this river and not the Paruṣṇī. 18cd also probably refers to Bheda. *énaś kṛ* 'to inflict injury on' (with the accu. of the person); *énaś* is also used with *dhā* at 2.12.10a; and with *bhṛ* at 5.3.7a. For its secondary meaning of 'calamity' see below on 20.1. *énaś kṛ* however, generally means 'commit a crime' as at 1.24.9, 14 etc. *ásūyāni śīrṣā'ṇi* : Either the dead horses killed in the battle, counted by their heads, are meant, or the expression secondarily means excellent

plunder Bheda completely. The Ajas, the Śigrus and the Yakṣus brought him their tribute, namely, the heads of the horses.

(20) Neither your favours nor your treasures can be fully described, like the old and the new dawns. You killed even that Devaka, son of Manyamāna; you indeed dashed down that Śambara from the lofty (mountain).

(21) Parāśara, Śatayātu, and Vasiṣṭha, who wandered away from their home with delight out of devotion to you, never neglected the friendship of you, their liberal patron. Hence should happy days dawn upon our princely patrons.

(22) Deserving a gift of two hundred cows and two chariots with young mares from Sudās, son of Pijavana and grand-son of Devavat, O Agni, I go round (the gift), praising, like the Hotṛ going round the fire-places.

horses; this second meaning looks more likely in view of the words *balīm jabhruḥ* (cf. 6.5d above) and the use of *śīrṣān* in the sense of 'an individual' (i. e. a part for the whole) as at v. 24 and 66.15 below; also cf. 1.132.2e and 8.74.13d in particular.

(20) c : *mānyamānām* is probably causal passive form meaning 'who was made to believe' that he was a god etc. or 'son of *manyamānā*'. Supply *pārvatāt* after *bṛhatāḥ*; cf. 4.30.14.

(21) *pra mad* 'to be extremely delighted, to be almost mad with joy'; cf. 8.61.9c; also cf. below 33.1. This stanza forms a transition to the Dānastuti in vv. 22-25. *śatāyātuḥ* : The name significantly shows how the Vasiṣṭhas were hereditary opponents of the Yātu cult.

(22) Agni is addressed as the chief deity of the sacrifice which was offered to celebrate the spectacular victory in the Dāśarājña war. *vadhū* 'a maid-servant' according to Sāyaṇa and Geldner; but very likely it only means a mare; cf. *vadhū'mato āśvān* at 8.68.17 and also *ātyo nā yo'sām* at 1.56.1; *vṛ'seva pātniḥ* 1.140.6. *dānam pāri emi* : 'Going round a gift' was perhaps to signify formal acceptance of a gift (*svikāra*); cf. 10.80.5d. In the simile *hótā* is Agni and *sādma* are the fire-places; cf. 1.73.1; 9.92.6.

(23) The four horses, the gift of Sudās Paijavana, which are trained together and are lavishly bedecked with gold, which move in a straightforward manner, striking the earth steadily, carry me, the child (of Indra), forward to fame and offspring.

(24) The seven rivers glorify that (great donor Sudās) like Indra, whose fame the great Distributor (Indra) has distributed to every head (i.e. to every man), between the two vast worlds. He killed Yudhyāmadhi in a battle.

(25) Wait upon this (King Sudās) as you did upon Divodāsa, the ancestor of Sudās, O valiant Maruts. Favour Paijavana's heart's desire (as well as) his sovereign rule, which is inimitable and ageless, so as to be serviceable to him.

19

(1) You, who all alone cause all the people to shake with fear, being formidable like a bull with sharp horns, and who are the

(23) *smād-diṣṭi* (from *smad* 'together' and *diṣ*) 'having a training, guidance, together'. *smād-iṣṭa* at 87.3 below, used of the spies of Varuṇa, is different; see on the passage; for *smad* cf. 3.8 above. *nīreké* adverbial locative meaning 'excessively, lavishly'. *prṭhiviṣṭhā'ḥ* 'firmly treading the ground'; cf. *niṣṛmbhā'ḥ ajā'saḥ* of Pūṣan at 6.55.6. *tokām mā* : Supply *indrasya*; or construe *mā tokam* (ca) *vahanti*.

(24) *ya'sya* refers to Sudās and *vibhaktā* is Indra (cf. 26.4b below and 3.49.4d). For the simile in c cf. 1.102.2a.

(25) *ima'm*, i. e. *sudā'sam*; at the end of b *sudā'saḥ* in place of the expected *sudā'sam* is used to avoid the inconvenient association of the word *pita'ram* with Sudās owing to a common case ending. *duvōyu* (adv. as in v. 14 above) *aviṣṭa'na* : The gods are said to be serving a hymn of the worshipper as at 3.51.3b. Here the Maruts are addressed as the constant friends of Indra and Agni.

19

(1) a : For the simile cf. 6.16.39b; 10.28.2a; 10.48.10c; 10.86.15ab. b : cf. 3.43.7c; 4.17.5a; 6.18.2cd. In c supply *ā'bhartā asi* (cf. 8.81.7);

(remover) of the possessions of many a non-sacrificer, have become the giver of (their) property to the more habitual presser of Soma.

(2) At that time you favoured Kutsa, O Indra, serving him in person in that battle, when you subdued the Dāsas, Śuṣṇa and Kuyava, seeking to strengthen this son of Arjuni, i. e. Kutsa.

(3) You boldly defended with all your protective powers (King) Sudās whose offerings were delightful to you, O bold god. You (also) defended that Pūru King Trasadasyu, son of Purukutsa, in battles for the acquisition of lands.

(4) You kill with your brave warriors many enemies, when a sacrifice is offered, O hero-minded lord of bay horses. You sent down to eternal sleep the Dasyus, Dhuni and Cumuri for the sake of Dabhīti, so as to make them easy to kill.

(5) These were your valiant deeds, O Vajra-hasta, when in a moment you (demolished) the ninety-nine forts (of Śambara). You performed the hundredth (deed) in his residential fort. You killed Vṛtra and also killed Namuci.

Nighāta accent of *asi* (acc. to PP.) shows that *prayantā' asi* does not belong to the relative clause in c. Indra robs the non-sacrificer and supports the worshipper; cf. 1.81.9cd; 8.45.15; 8.81.7.

(2) *Kutsa Arjuneya*: cf. 4.26.1c; 8.1.11c; he is different from another Kutsa, who was inimical to Indra and is mentioned at 1.53.10 and some other places.

(3) *Pau'rukutsi Trasādasyu*: cf. 4.42.9; 5.33.8; 8.19.36. *kse'trasātā* is a locative of purpose.

(4) *nī āsvāpayaḥ* refers to some magical sleep, under the influence of which Dabhīti could easily kill them (*suhāntu* is adv.; see 30.2d below and cf. Bhag. Gītā, 11.33).

(5) *śatatamā' aviveṣiḥ*: 'You performed the 100th, i. e. *cyautnām* or exploit'. *śatatamā'* (acc. plu.) is here used for *śatatamām* under the influence of *cyautnā'ni* in a; the 100th exploit is the overthrow of Śambara from his *nivésana* or *veśyā* (4.26.3), which was his residential palace out of the 100 forts. *aviveṣiḥ* (from *viṣ* to execute, perform); cf. 18.15 above and 37.5 below. In b supply *vidārdaḥ* to complete the subsidiary clause; cf. 18.13ab above.

(6) Old indeed were those gifts of enjoyments which you gave to your worshipper Sudās, who brought offerings to you; (with my hymns) I yoke your mighty horses for you, the mighty one. May my hymns enjoy a reward (from you), O god of ample powers.

(7) Let us not be exposed to disaster by you, O mighty lord of the Haris, in this calamitous situation. Protect us with your benevolent protective powers; may we be dear to you among our patrons.

(8) Being always dear to you, O Maghavan, may we, as men, rejoice as your friends under your favour and protection. Strike down Turvaśa, (strike) down Yādva, seeking to give praiseworthy (help) to Atithigva.

(9) Men, who sing the Ukthas, sing them immediately when they enjoy your succour, O Maghavan. Choose us for that friendship (which is enjoyed by those), who have brought their offerings to you in spite of the Paṇis.

(6) *bhójanāni* are ihe 'enjoyments' of mortals which are received as gifts from Indra; cf. the *bhójanam* of the Áśvinā at 68.5 and 74.2 below. Also see *martabhójanā* at 16.4 above and 38.2; 45.3; 81.5 below. In c supply *bráhmanā* from d; cf. 3.35.4ab.

(7) *sahasāvan* : cf. similarly formed *śavasāvan* at 1.62.11d; and note on *yātumā'vān* at 1.5 above. *páris̥tau* (from *pari-as*) 'a danger, a calamity', is the same as *páritakmyā* at 69.4 below; cf. 10.147.3c. *parādaí* (dat. inf.) from *parā dā* 'to expose, hand over'. Construe *te aghā'ya parādaí mā' bhūma*; cf. 1.19a above. *avrkébhír vārūthaiḥ* : cf. *avrkā'so nṛpātā'ro* at 74.6 below. *d* : 'May we go to our patrons as your favourites'; see below 84.3b and 10.39.2d.

(8) In d supply *varūtham* and cf. 1.116.11ab.

(9) *vi paṇi'n ádāśan* 'gave you sacrificial gifts in spite of the Paṇis, i. e. even though the Paṇis did not help'. Usually in a similar context *ví* is associated with roots like *ṛ*, *vṛ*, or *ruj*, the object being something like *dúraḥ*, or *drdhā*; but in some cases that preposition seems to have been used independently in the sense of 'in spite of, not caring for' the closed doors or the strong places of the Paṇis, or the Paṇis themselves; cf. above 9.2a; at 6.33.2c I construe *tvám víprebhiḥ ví paṇi'n (vā'jam) asāyaḥ* 'You reached the rewards in the company of your bards, in spite of the Paṇis' (*vā'jam* is to be supplied from d; cf. also 93.8b below). To connect c and d supply *tēśām yád (yú'jam)*. For similar construction cf. 20.10b; 22.9abc; 32.17b, below.

(2) Mighty Indra is a habitual killer of Vṛtra; the hero has indeed defended his singer with his protection. He is surely a habitual giver of wide space to a liberal donor (and) has become the distributor of riches to his worshipper in no time.

(3) He is a resistless fighter; he picks up petty quarrels and fights many a battle. Being invincible by his very nature, the brave one always overthrows (his rivals). Indra of abundant might has put to rout (large) armies; indeed, he kills every one who seeks to be his enemy.

(4) Owing to your great powers, you completely filled both the worlds by your greatness, O mighty Indra. When about to send down his Vajra (against an enemy), Indra, the lord of the bay horses is indeed accustomed to have the gladdening drink for the sake of martial joys.

(5) The mighty (father) produced the mighty (son) for martial joy; the brave woman, (the mother), bore forth that same manly son. The lordly warrior, who is indeed a general for brave men, is a bold plunderer of cows.

(6) That person, who propitiates the fierce spirit of this god, never fails nor perishes; he, who is born in Rta, is a defender of Rta and renders services to Indra by his sacrifices, lives long for (enjoying) riches.

(2) *sudā's* here and in some other passages has come to be treated as a common noun meaning 'a liberal donor', in this Maṇḍala itself, cf. 25.3; 32.10; 53.3; 60.8,9; 64.3 below. *mūhuḥ ā* 'in a moment'; cf. *jujurvān yó mūhur ā yūvā bhū't* at 2.4.5d.

(3) *khajakṛ't samādvā* : cf. 6.18.2a; *khajakṛ't yudhmāḥ* at 8.1.7.c; Indra is called *khajamkarāh* at 1.102.6

(4) *ní mīmīksan* (des. of *mih*); cf. 8.61.18cd. *mādeṣu* is a loc. of purpose. *sām uc* 'to be fond of, be accustomed to', governs the instrumental as at 5.81.4b; cf. *ní uróca* at 4.3 above and 21.1 below.

(5) *a* : cf. 4.17.4 and 12; *rāṇa* is 'martial joy'; secondarily 'a battle'. For *c* cf. 30.2c below.

(6) *rāyē ksāyat* : cf. 32.9abc below. *ṛtapā' ṛtejā'h* both used of a worshipper as at 6.3.1.

(7) When the ancient one seeks to help the modern one, the senior person approaches the junior person's gift, O Indra; should then even an immortal god stay away (from his worshipper)? Bring us wonderful riches, O wonderful god.

(8) May that person stand to enjoy your bounty to the extreme, as your friend, who being dear to you brings you offerings, O Indra, O Lord of the bolt. May we be in the protection, which defends the heroes, of you who do not kill (your worshippers), feeling most happy under this your favour.

(9) This mighty hymn has cried aloud to you, O Maghavan; even the thunderer has appealed to you piteously. A desire for riches has haunted your bard; you indeed, O helper, may helpfully give us wealth.

(10) Put down, O Indra, for (plenty of) food which is under your control, ourselves and also those patrons who urge (a gift to us). May your power be benevolent to your bard. Do you protect us (O gods), with your blessings for ever.

(7) *pūrvah* and *jyā'yān* both refer to the deity as an elderly person, a teacher, just as *āpara* and *kāniyān* refer to the worshipper as an ignorant pupil; cf. 32.24 and 86.6 below. The contrast is intended between *amṛtaḥ* and *mārtyaḥ* (supplied in *ab*), as also between *āyat* and *dūrām āsita*. *deśṇām* in almost all other passages means 'a gift from the deity'; but here the genitive *kāniyasaḥ* and the verb *āyat* probably show that it is a 'gift from a man' to the deity or from a pupil to a senior man. For *deśṇā* as a gift from a man, cf. *kumārā-deśṇāḥ* at 10.34.7c. The acceptance of a gift by the deity shows his favourable attitude and is often solicited by the poet; cf. 29.3; 37.3a; 86.2c below. *citrīyam rayīm* : cf. 10.47.1-8.

(8) *nireké* : This may be construed with *śakhā āsat* 'may be your friend in the extreme'; see on 18.23b above or (*dātrāsya*) *nirekāḥ* is meant as at 8.24.4. cf. *nireké yó dadīḥ* at 8.24.3; also on 90.3 below. *cāniṣṭhaḥ* : Superlative from the root *can* to 'rejoice'; for which cf. 70.4 below. At 57.4 and 70.5 below a *sumatī* of the deity is so called.

(9) *stāmu'ḥ* from *stu* or *stan*, is a singer. *rāyās kāmāḥ* : cf. 97.4 below; also *rāyāskāmaḥ* as one word (adj. of the poet) at 32.3a; and 42.6b below.

(10) *b* : *junānti* : supply *naḥ* from *a*; or *maghadéyam* as at 67.9ab below. *śaktiḥ* : cf. 1.83.3d; 3.31.14a; *suśaktiḥ* at 32.21 below; and *śakti* of *Aśvinā* at 68.8 below.

21

(1) The divine gladdening drink which is strengthened by cow's milk is pressed; Indra, indeed, is fond of this by his very nature. We think of you with our sacrifices, O lord of the bay horses; in the wild joys of that drink do appreciate our hymn.

(2) They go forth to the sacrifice (and) spread out the sacred grass (as a seat for the gods). The far-famed Bulls, (i. e. the press-stones), who are devoted to the hero, who rejoice in Soma, whose roar is far-reaching and speech destructive (to the devils) in the sacrificial assembly, are brought down (for work) from their resting place.

(3) You caused the abundant waters, hemmed in by Ahi, to flow forth, O brave Indra. Like heroes in chariots the fertile streams meandered forth from you; all the artificial embankments shook through fear (from you).

21

(1) *devám* : see on v. 5 below. *rjī'kam* (from *rj*) 'vitality, strength'; cf. *bhā'-rjika* Agni at 1.44.3. At 4.38.4 Dadhikrā is called *āvīr-rjikaḥ*. *gó-rjikaṃ ándhas* is the Soma juice vitalised with cow's milk. *c* : *bódhāmasi* : literally 'we know you, recognise you, appreciate you' etc. *d* : *bódha* : Thus 'let us appreciate each other'.

(2) *a* refers to the priests; *bcd* to the press-stones. For *a* cf. 3.9.3cd; *vipáyanti barhīḥ* : 'cause the grass to shake' i. e. scatter; cf. 3.9.9c; 8.45.1b; For *cd* cf. 10.94.8-9. *dūrē-upabdah* : See on 10.17d below; also cf. 10.94.4. *grbhā* is the 'holder, the rest', of the press stones, from where they are taken down for actual work; cf. 5.31.12c. 'The famous ones are laid down silent till their seizure by hand'—Geldner. But it is doubtful if the technical meaning of 'being silent' is to be understood from the root *ní bhṛ* here. The corresponding passage 5.31.12c shows that *ní* is an equivalent of *áva*; cf. *grā'vāṇam bíbhrat* at 33.14 below.

(3) *vāvakre* : pf. of *vañc* 'to meander forth'; *rathyo ná* : The rivers are often compared with a person riding in a chariot; see on 95.1 below. *vīśvā kṛtrīmāni* are the artificial embankments of the demons erected by the followers of Ahi; cf. *kṛtrīmāni ródhāmsi* at 2.15.8c; and *kṛtrīmā sádanāni* at 1.55.6.

(2) May that delightful drink, which is your lovable companion and by which you kill the enemies, O lord of the bay horses, gladden you, O Indra possessed of abundant riches.

(3) Appreciate well this hymn of mine, this praise which Vasiṣṭha sings to you, O Maghavan. Accept these hymns at the sacrificial feast.

(4) Listen to the call of the press-stone which has drunk the Soma to its fill. Appreciate the prayer of the singing priest. Take these services nearest to your heart, together.

(5) I do not neglect the hymns (which are to be offered) to you who are a victor, nor the careful praise of you the mighty one, knowing it well. I always sing your name, O self-famous god.

(6) Many indeed are the libations for you among men; a wise poet calls you alone very often. Do not stay away from us for long, O liberal god.

(7) For you alone are all these libations, O brave god; I compose these strength-giving hymns for you. You are fit to be invoked by brave men, in every way.

(8) Never indeed do they (i. e. other gods) reach that greatness of you, O fierce wonder-worker, who are proudly conscious of it. Nor do they (reach) your manliness, nor bounty, O Indra.

(9) May your benevolent friendships belong to us, (as they did to) those old and new sages (and) poets who composed their hymns for you, O Indra. Do you protect us (O gods), with your blessings for ever.

(2) *yújyaḥ mādah* : cf. *yújyam ánnam* at 8.4.12.

(3) *bráhma* (pl.) : cf. VGS. p. 67.

(4) *vīpipānāsya ádreḥ* : cf. 21.2bc above and 10.94.2, 11. ántamā kṛṣvā : cf. 6.45.30ab; 8.5.18bc; 8.33.15ab; also 101.5b below.

(5) *nā'ma vivakmi* : cf. 32.17 below and 4.39.4b; also *kirtényam nā'ma* 1.103.4b.

(6) *c* : cf. 3.41.8a; 8.2.26ab.

(8) *úd aśnuvanti* : cf. 5.59.4ab; 8.24.17.

(9) To connect *ab* and *c* supply *teṣu iṣa*; see above 19.9 and 1.48.14ab.

23

(1) The hymns have gone up (to Indra) with a desire for fame; glorify at this sacrifice, O Vasiṣṭha, Indra, who spreads himself (i. e. his influence) over all (creatures) by his power, being a careful hearer of the words of even a man like me.

(2) A resounding hymn is sent up to associate with the gods, when in a battle, sacrificial foods are kept ready (for offering), O Indra. For (the duration of) one's own life is indeed not known (to any one) among men; carry us safely across those very dangers.

(3) I yoke his loot-seeking chariot with his horses (by my hymns); my prayers have waited on him who takes delight in them. Having killed the matchless enemies, Indra held apart the two worlds by means of his greatness.

(4) Even the rivers resembling the barren cows have swollen (with water); your singers have resorted to Ṛta, i. e. the sacrifice, O

23

(1) *c* : *viśvāni* i. e. *jātāni* (1.128.4); cf. 4.38.10ab. *i'vataḥ* 'like this'; cf. *i'vate jānāya* 6.73.2.

(2) *devājāmiḥ* (Bv. cd.) 'which makes the gods its relatives i. e. which appeals to the gods for help'. *irajyānta śurúḍhaḥ* : cf. *prā brāhmaṇi indrāgnibhyām irajyata* at 8.40 5ab. *śurúḍhaḥ* (from *śṛdh* 'to be assertive') are 'invigorating foods, the sacrificial offerings'.

(3) *yujé* : *brāhmaṇā* is to be supplied from *b*; cf. 1.82.6; 3.35.4. *apratí* (accu. pl. = *apratí'ni* at 2.19.4; 4.17.19) 'those who regarded themselves as matchless'.

(4) *ā'paḥ* are the celestial rivers when they were released after the slaughter of *Vṛtra* by Indra. The reference is occasioned by the mention of *Vṛtra* in v. 3d; but in the immediate context *ā'paḥ* also refers to the waters required for the preparation of Soma (cf. *śurúḍhaḥ* in v. 2b; *mádāḥ* in v. 5a). *staryò gā'vaḥ* (plural under the influence of the *Upameya*) is Śayu's barren cow which was made to swell with milk by the *Aśvinā*; cf. 68.8 below for Śayu and his barren cow. The root *pī* is used generally in the sense of 'welling with milk or water';

Indra. Go towards our prayers as Vāyu (goes to his Niyuts). For you distribute your gifts (to men) owing to their hymns.

(5) May those joyous drinks gladden you, O Indra, who are very powerful and amply liberal to your singer. For, you alone among the gods are benevolent to mortals. Rejoice in this libation, O brave god.

(6) The Vasiṣṭhas thus honour Indra, the mighty wielder of the bolt in his arms, with their songs; thus praised, may he grant us (wealth) with brave sons and cows. Do you protect us (O gods), with your blessings for ever.

24

(1) A resting place is prepared for you at the seat (of the sacrifice), O Indra; come to it with your warriors, O oft-invited god, so that you may be our defender leading to prosperity; give us riches and enjoy yourself with our Soma juices.

cf. 36.3 below and 1.153.4b; 5.34.9c. The simile is inverted at 68.8c below, where the swelling of Śayu's cow with milk is compared with the swelling of these celestial rivers with water through Indra. *b* : *ṛtám* is a 'sacrifice' as an emblem of *Rtá*; it is often met with in the R̥gveda. *c* : *niyútaḥ* (niyut fem. from *ni yu* 'yoke') : The word is often used with its double meaning 'mares' and 'prayers' as here; see also 72.1c and (note on) 90.1c below. Its primary meaning is 'mares' which are yoked by the gods, by Vāyu in particular, to their chariots; see 90.3; 91.5 and 6; 92.1 below. But since the poet sometimes imagines that his prayers may be yoked to the chariot of the deity (see 24.5aḍ below and 6.35.3c), the word is secondarily used in the sense of 'prayers' for which see 3.31.14b and 6.47.14.b. *d* : cf. 37.2d below.

(5) *c* : *dāyase* : supply *maghā'ni*; cf. 21.7 above. *day* is used with two accusatives as at 6.37.4d.

(6) *c* : supply *rátanam* in view of 75.8 below.

24

(1) *sádana* is the *ṛtasya sádana*; *sádane yóniḥ* is the Vēdi in the sacrificial chamber; cf. 36.1 below and 1.144.2b; 9.72.6ab. In *b*, the Maruts are meant by *ṛbhiḥ*.

(2) Your mind which is doubly strong, is captivated (by us), O Indra; the Soma is pressed, the sweet drinks are poured out. This well composed hymn, this prayer repeatedly inviting Indra, is offered with its stream fully released.

(3) Come to this our grass seat for the draught of Soma, whether from the heaven or from the earth, O impetuous god. May your horses bring you, the mighty god inclined towards me, for the sake of delight, towards my resounding hymn.

(4) Come to us, accepting our hymn, along with all your protective powers, O Haryaśva, bending towards us with large (stores of food), O Indra of lovely chin, (and) putting a bull's strength in us.

(5) This strength-giving hymn has been offered for the great and fierce god, to bring him (to us), as a horse is placed at the yoke

(2) *mádhūni* are the sweet ingredients of the Soma drink, usually milk. *c* : *visṛṣṭa-dhénā suvṛktīḥ* : The hymn is here conceived as a river streaming forth unimpeded towards Indra; *dhénā* is a stream; cf. 3.1.9b; 4.58.6a. Either construe *suvṛktīḥ* and *maṇiṣā* 'hymn and a prayer' or *suvṛktīḥ* as an adjective. It is also possible to take *dhénā* as 'a stream of Soma' which is released along with the hymn; for this we may compare 10.104.3cd; also cf. 94.4c below and 4.38.10d. *bharate* is passive. At 1.101.10 (*vī śyasvá śīpre vī sṛjasva dhéne*), I take *dhéne* as the two streams, corresponding to the two *Śīprās*, through which the Soma goes down the throat of Indra.

(4) *c* : *vāriṣṛjāt* : pr. pt. of Intensive from *vṛj* 'to bend'; cf. *āṣṭrām pūṣā* *śīthirā'm udvāriṣṛjāt* at 6.58.2. In view of this passage we may perhaps supply *vājram* in ours. *sthāvirebhiḥ* : Either supply *vā'jaiḥ* (cf. 6.1.11c; it stands parallel to *ūtībhiḥ* in *a* and Indra is similarly called with *ūtī* and *vā'ja* at 4.29.1); or *āśvaiḥ* and compare 67.4c below. *vṛṣaṇam śúsman* : cf. 4.24.7d; also *dyumāntam śúsman* at 1.64.14.

(5) *dhurí iva* looks like an *Utprekṣā* meant to elaborate the idea in *vā'he*; or a double *Vācaka iva* and *ná*; see on 103.7 below. *ugrā'ya vā'he* like *vṛtrā'ya hantave* (8.12.22a), i.e. dative by the attraction of the infinitive. *d* : *diviva dyā'm* : The first means 'heaven', the second 'day-light'; cf. *divi'va sū'ryam* at 10.60.5; *divé ná sū'ryaḥ* at 8.70.2; or *divi'va rukmám* at 5.1.12d. Also

(3) May you possess a hundred favours for a liberal donor, (as also) a thousand blessings and a rich bounty for him, O possessor of a lovely chin. Strike down the weapon of the inimical mortal; bestow on us glory and wealth.

(4) I have lived for (obeying) the will of a god like you, O Indra; I live on the bounty of a defender like you, O brave god. Be fond (of us) on all the days, O fierce and mighty (god). Do not injure us, O lord of the bay horses.

(5) These Kutsas (have sung) a powerful song to Haryaśva, begging from Indra strength inspired by the gods. Make our enemies easy to kill everywhere, O brave god; may we win food, being always victorious.

(6) = 24.6.

(3) *b* : *sahásram śámsāḥ* (and *rātíḥ*) are of Indra to Sudās; but at 8.57.3c they are of the worshipper to the deity. Here they are the same as the *prásastis* of the god which are often mentioned; cf. 8.12.21; 8.19.29.

(4) *krátve ásmi* : 'I stand for your counsel' i. e. I stand to obey and follow it; for the dative cf. *yásya tvám ūrdhvó adhvarā'ya tiṣṭhasi sá sádhate* at 8.19.10. *c* : *ókaḥ kṛṇuṣva* : cf. *óko dhā* at 2.19.1d; supply *asmā'su*. *ná mardhīḥ* : cf. 32.5b; 73.4d and 74.3d below.

(5) *kútsāḥ* : The name *kutsa* used of the Vasiṣṭhas is strange. Is it merely an adjective as Sāyaṇa explains (*kurvāṇāḥ*)? *kutsa* = *kṛtsa* (through *kṛdhi*), like *gṛtsa*? or *kutsa* = *cutsa* (from *cud* 'to urge') 'those who urge the god to liberality'? See 8.68.7; 10.141.5. In *a* supply *arcanti*; cf. 1.9.10c; 10.133.1b. *śūśám* is used both as an adjective and as a noun; cf. *śūśyāḥ stómaḥ* at 66.1 below and *śūśám stómam* at 6.10.2. *devájūtam sákaḥ* : cf. *devájūto rayíḥ* at 84.3 below. *suhānā kṛdhi* : cf. *ásvāpayaḥ suhāntu* at 19.4 above and *randhaya suhāntu* at 30.2 below; also 4.22.9c.

26

(1) Unpressed Soma has never delighted Indra, nor do the pressed juices delight the Maghavan if unaccompanied by hymns. For him I compose a newer and manly hymn which he may like, so that he may listen to us.

(2) At every hymn (which is sung) Soma has gratified Indra; at every Nitha pressed juices have delighted the Maghavan, when the priests, working with equal zeal, pressing call him for help, as sons do their father.

(3) He has indeed performed those exploits; now he may perform other fresh ones which the priests announce when the juices are pressed. Indra easily pulled down all the forts (of the enemy), as does one common lord his many wives.

(4) Thus have they described him, and surely Indra is heard as the sole victorious distributor of rich gifts, whose ample favours are mutually pressing. May the dear auspicious things cling to us.

(5) Thus indeed does Vasiṣṭha praise Indra, the mighty lord of the people, for a favour to his men, when the juice is ready. Measure out to us rewards which are a thousandfold, (O Indra). Do you protect us (O gods), with your blessings for ever.

26

(1) *nṛvād ukthám* : cf. *nṛvātīr girāḥ* at 3.8b above.

(2) *sabā'dhāḥ* 'pressingly'; see on 8.1 above.

(3) *ab* : cf. 5.29.13bcd; 5.30.3cd. *c* : cf. 18.2a above; *ní mamṛje* : *ní-mṛj* 'to claim, pull down, control, subdue'; cf. *ní rā'dho ásvyam mṛje* at 5.52.17e.

(4) *mithas-túraḥ* : See 18.3ab above and 6.34.1; here it is the favours of the deity which are imagined as vying with each other in being the first to reach the worshipper. There it is the poet's hymns trying to reach the deity.

(5) *a* : *ūtāye nṛ'n* 'for favouring the men'; *ūtāye* being treated as if it were an infinitive. See *ándhāmsi pītāye* at 59.5 below.

27

(1) Our men invite Indra in a battle, that he may yoke (to his chariot) those hymns which help (men) to cross (over a difficulty). Being brave in a battle and fond of physical power, do give us a share in a stable filled with cows, (O Indra).

(2) Make available to our warriors who are your friends, O Maghavan, that great might which belongs to you, O oft-invited Indra. For you have (battered) the strong places (of the enemies), O Maghavan, being a careful (fighter); fling open your bounty (to us) like an enclosed (cow-stall).

(3) Indra is the king of the moving world, of men and of everything of different form which lives on the earth. From these he gives the treasures to his worshipper; may he urge his bounty towards us, even when praised on the spot.

(4) May the rich patron Indra of ours, whose abundant bounty swells with riches for friendly warriors when propitiated by them, never

27

(1) *nemá-dhiti* 'juxtaposition of some' i.e., a battle, where some are here and some are there; cf. 4.24.4,5. *yunájate* is pr. sbj. 3 s. of *yuǰ*. *pā'ryāḥ dhīyaḥ* are those 'hymns that help to cross', like *pā'ryam vájram* (1.121.12), *pā'ryam ávas* (4.25.1), or *pā'ryaḥ krátuḥ* (10.27.16) of Indra. At 32.14 and 21; and 83.5 below, however, the word (in the locative) is used with *divi* and means 'that which helps or leads to the end or final decision' (of a battle). *ny'sāti* is 'a battle', where brave followers are to be won; cf. *śú'rasāti* at 93.5 below. *ḍ* : cf. 46.4c below and 5.34.5d.

(2) supply *tám* as the object of *śikṣa*; cf. 6.19.9. In c I supply the verb *viruḣaḥ* and compare 6.22.6d; 9.34.1c. Again in d I supply *gotrám* after *pāriṣṭam*, (which is an Upamāna for *rā'dhaḥ*) in view of 2.17.1c. For *pāriṣṭam* (*gotrám*) see *pāriṣṭāḥ iṣaḥ* at 1.130.3fg. On the other hand, Indra's *rā'dhaḥ* is said to be *ápāṣṭam* for all at 1.57.1, *rā'dhas* being conceived as a stall with closed doors as in our passage. Cf. also *duró ná vā'jam ápā vṛdhi* at 2.2.7b.

(4) *nū' cit* is negative; cf. 6.45.23; also 20.6; 22.8 above and 32.5b; 37.3cd below. *vāmám pipā'ya* : really speaking the words *abhivita*

26

(1) Unpressed Soma has never delighted Indra, nor do the pressed juices delight the Maghavan if unaccompanied by hymns. For him I compose a newer and manly hymn which he may like, so that he may listen to us.

(2) At every hymn (which is sung) Soma has gratified Indra; at every Nītha pressed juices have delighted the Maghavan, when the priests, working with equal zeal, pressingly call him for help, as sons do their father.

(3) He has indeed performed those exploits; now he may perform other fresh ones which the priests announce when the juices are pressed. Indra easily pulled down all the forts (of the enemy), as does one common lord his many wives.

(4) Thus have they described him, and surely Indra is heard as the sole victorious distributor of rich gifts, whose ample favours are mutually pressing. May the dear auspicious things cling to us.

(5) Thus indeed does Vasiṣṭha praise Indra, the mighty lord of the people, for a favour to his men, when the juice is ready. Measure out to us rewards which are a thousandfold, (O Indra). Do you protect us (O gods), with your blessings for ever.

26

(1) *nrvād ukthām* : cf. *nrvātīr gīrah* at 3.8b above.

(2) *sabā'dhah* 'pressingly'; see on 8.1 above.

(3) *ab* : cf. 5.29.13bcd; 5.30.3cd. *c* : cf. 18.2a above; *nī mamṛje* : *nī-mṛj* 'to claim, pull down, control, subdue'; cf. *nī rā'dho āsvyam mṛje* at 5.52.17e.

(4) *mīthas-tūrah* : See 18.3ab above and 6.34.1; here it is the favours of the deity which are imagined as vying with each other in being the first to reach the worshipper. There it is the poet's hymns trying to reach the deity.

(5) *a* : *ūtāye nr'n* 'for favouring the men'; *ūtāye* being treated as if it were an infinitive. See *āndhām̐si pitāye* at 59.5 below.

27

(1) Our men invite Indra in a battle, that he may yoke (to his chariot) those hymns which help (men) to cross (over a difficulty). Being brave in a battle and fond of physical power, do give us a share in a stable filled with cows, (O Indra).

(2) Make available to our warriors who are your friends, O Maghavan, that great might which belongs to you, O oft-invited Indra. For you have (battered) the strong places (of the enemies), O Maghavan, being a careful (fighter); fling open your bounty (to us) like an enclosed (cow-stall).

(3) Indra is the king of the moving world, of men and of everything of different form which lives on the earth. From these he gives the treasures to his worshipper; may he urge his bounty towards us, even when praised on the spot.

(4) May the rich patron Indra of ours, whose abundant bounty swells with riches for friendly warriors when propitiated by them, never

27

(1) *nemá-dhiti* 'juxtaposition of some' i.e., a battle, where some are here and some are there; cf. 4.24.45. *yunájate* is pr. sbj. 3 s. of *yuj*. *pā'ryāḥ dhíyaḥ* are those 'hymns that help to cross', like *pā'ryam vájram* (1.121.12), *pā'ryam ávas* (4.25.1), or *pā'ryaḥ krātuḥ* (10.27.16) of Indra. At 32.14 and 21; and 83.5 below, however, the word (in the locative) is used with *divi* and means 'that which helps or leads to the end or final decision' (of a battle). *nr̥ṣāti* is 'a battle', where brave followers are to be won; cf. *śū'rasāti* at 93.5 below. *d* : cf. 46.4c below and 5.34.5d.

(2) supply *tám* as the object of *śikṣa*; cf. 6.19.9. In *c* I supply the verb *vírujaḥ* and compare 6.22.6d; 9.34.1c. Again in *d* I supply *gotráṁ* after *páriver̥tam*, (which is an *Upamāna* for *rā'dhaḥ*) in view of 2.17.1c. For *páriver̥tam* (*gotráṁ*) see *páriver̥tāḥ iṣaḥ* at 1.130.3fg. On the other hand, Indra's *rā'dhaḥ* is said to be *ápāvṛtam* for all at 1.57.1, *rā'dhas* being conceived as a stall with closed doors as in our passage. Cf. also *duró ná vā'jam ápā vṛdhi* at 2.2.7b.

(4) *nū' cit* is negative; cf. 6.45.23; also 20.6; 22.8 above and 32.5b; 37.3cd below. *vāmám pipā'ya* : really speaking the words *abhívitā*

withhold his reward, when he proceeds to give gifts for our protection, through a common prayer.

(5) Now grant us ample freedom O Indra, for the sake of prosperity; may we turn your mind towards us for a gift, enjoying (a gift) consisting of cows, horses and chariots. Do you protect us (O gods), with your blessings for ever.

28

(1) Come to our hymns, appreciating them, O Indra; may your horses, when yoked, be turning towards us. Even though all men call upon you variously, listen to our call alone, O all-impeller.

(2) Greatness has clung to a call (sent) to you, O Indra, since you protect the hymn of the poets, O mighty god. When you put your bolt in your hand, O fierce one, being formidable, you have become invincible by your power.

and *pīpā'ya* suggest the imagery of a cow and we may supply some word like *duhe* : 'whose ample bounty has swollen (with gifts) and being pleased, (yielded) riches to his brave friends'; cf. 2.11.21; 8.14.3 and 10.107.4d. Or else *vāmām pīpā'ya* (transitive) like *svadhā'm pīpā'ya* at 2.35.7.

(5) In c supply *maghām* (from b) or *rā'dhaḥ* (cf. 77.5d below).

28

(2) a : I construe *te hāvam mahimā' vī ānaḥ* : 'greatness has pervaded your call'. A call to Indra has attained greatness since he protects the hymn of the sages. A call to Indra is always fruitful; so it is regarded as great. Compare *ugrām cit tvā mahimā' sakṣad āvase* at 1.129.10b and *mahā'nś ca stómo ādhi vardhad indre* at 6.38.3. It is less satisfactory to construe (as Geldner does) *te mahimā'* (as in 8.65.4) *asmā'kam hāvaṁ ṛ'ṣipāṁ bráhma (ca), yāt pā'si, vī ānaḥ* 'your greatness, i. e. yourself, who are great, has accepted our call (and) the hymn of the sages which you protect'. In this latter construction, the force of the reason, which is obviously given in b, for a, is lost.

(3) When you brought together the two worlds under your guidance, O Indra, as you do the warriors who repeatedly call on you, the active one (Indra) smashed down the sluggish one (Vṛtra) because he (i.e. the former) was born for great power and dominion.

(4) Be gracious to us through these days, O Indra, because men who are bad friends (to us) are purifying themselves. May the resourceful Varuṇa, who is never associated with sin, cut down into two whatever falsehood he sees in us.

(5) Let us surely praise this liberal Indra, who is the best protector of his singer's hymnal composition, so that he may give us an ample gift and abundant riches. Do you protect us (O gods), with your blessings for ever.

(3) The reference is to the Indra-Vṛtra fight; Indra brings together the two worlds by means of a storm and rains (cf. 8.6.5) into a clash, as he does the two opposing armies, who call upon his help. And then does the Active god smash down the sluggish Vṛtra, since he was born for great power and dominion. For *nṛ'n sām ninétha* cf. 1.174.3a; 6.35.2ab; 10.27.2ab. *jóhuvānān* may also be taken with *ródasī* (with the necessary *liṅga* and *vacana vyatyaya*) in view of 10.54.1. *tū'tuji* is Indra; cf. 10.22.3; 10.44.1b; *jaññé* in c is said of him; cf. 21.7b above. For Indra's *kṣatrá* and *śávas*, cf. 1.54.8d; 4.17.1bc; 6.25.8c. Besides *tū'tujāna* is often used of Indra. *aśíśnat* (from *śnath*) : cf. 25.2a above.

(4) *pávante* 'purify themselves', i.e., remove their guilt by propitiating Varuṇa and other Ādityas, and thus become more worthy of the protection of Indra and others. The mention of Varuṇa in this Indra Sūkta is very significant. The enemies (*durmitrá* 'a treacherous friend' is worse than an *amitra*) mentioned here are obviously Aryan rivals, worshipping the Vedic deities.

(5) *árcato* : cf. 22.4b above. *bráhmakṛtí* is a hymnal composition; see 29.2 below; also *brahmakṛ't gaṇá* at 9.5 above and *brahmakṛ'tah* at 32.2 below.

29

(1) This Soma is pressed out for you, O Indra; do come, O lord of the bay steeds, being accustomed to it. Do surely drink of this lovely juice which is well pressed and do grant us gifts, being requested to do so, O Maghavan.

(2) Come quickly turning towards us with your horses, O priest and warrior, accepting our hymnal composition. Rejoice very well in this our libation; carefully listen to these hymns of ours.

(3) What devoted service by means of good hymns is for (i. e. liked by) you? When shall we now bring offerings to you, O Maghavan? I have composed all sorts of hymns out of devotion to you. Now surely listen to these calls of mine, O Indra:

(4) And surely those ancient sages, whose (calls) you heard, were but born of ordinary men (like us). Now indeed do I repeatedly call upon you, O Maghavan; you are like a carefully providing father to us, O Indra.

(5) = 28.5.

29

(1) The particle *tú* repeated in b and c, suggests familiarity and insistence on the part of the poet. *tádokāḥ*: cf. 21.1b above and 3.35.7c; 8.82.2c.

(2) Indra is often called *brahmán* or *kavi* to suggest the reason why he appreciated the work of the priest and the poet better than others.

(3) *áramkṛtiḥ*: s. 1.70.5cd. *matī'r ā' tatane*: The image of weaving, like that of chariot-making, is often used in relation to a poetic composition; 2.28.5c; 5.47.6ab; 10.106.1b. *viśvā matīḥ*: cf. 57.6b below and 2.10.2ab.

(4) The poet is arguing with the deity; the god listened to the call of the old sages, who were men like the poet himself. Why not to him then? *prámatiḥ pitā'* 'a providing father'; (cf. 1.31.14c; 10.100.5c) as against 'one who does not provide for his sons' (*ābhūñjat*; cf. 8.1.6ab).

30

(1) Come to us, O powerful god, with your might,—be 'the furtherer of this our wealth, O Indra— that you may mightily put forth your great manly power, dominion and vitality, O brave lord of men, O good wielder of the great bolt.

(2) Brave men indeed call upon you, who are fit to be called in a battle, (fought) for the sake of their own bodies and for the acquisition of sun's light. Among all the people, you are fit to lead an army; do you subdue our enemies, so as to be easy to kill.

(3) Agni has sat down like a mighty priest, inviting the gods here for the sake of the fortunate (sacrificer), so that happy days may dawn (on him), so that you may hold (your) banner nearest (to him) in battles, O Indra.

(4) We are yours, such as we are, O Indra, and (so are our patrons) who have praised (you) while giving gifts to us, O brave god.

30

(1) *b* is parenthetical; *cd* continues the thought in *a*. *d* : *māhi* is used instead of *māhé* (*c*) merely for variety; cf. 28.3c above. It is to be construed as an adverb. *ṛāyāḥ* masc. as at 72.5 below.

(2) *b* : cf. 6.46.4d. *sényaḥ* : cf. *senānīḥ* at 20.5c above; for the formation of the word, see on *rāntya* at 18.10 above. *suhāntu* is adverb as at 19.4 above. Also see *suhānā krdhi* at 25.5 above.

(3) *dhā sudīnā* : see 11.2d; 18.21d above and *sudinatvé dhnām* at 88.4 below. *ketūm dhā* 'hold up one's banner' for some one, is 'to take some one under one's protection'; cf. 9.1cd above and 34.6 below; also 10.96.4a. *ásuro ná hótā* : Agni is compared with a human priest who is called *ásura*; a patron too is so called at 56.24b below and at 10.93.14b. Or *ásuro ná* alone constitutes the simile and *hótā* goes with *agnīḥ*; in this case Asura is Varuṇa; s. 1.25.10. *subhāga* is the sacrificer; cf. 3.18.5c; 4.4.7a; 8.19.14c.

(4) *b* refers to the patrons (Sūris) of the poet, who are also further mentioned in *cd*; cf. 6.26.7c. *d* : *su-ābhúvaḥ* 'very helpful'; cf. *svābhúvaḥ áśvarādhasaḥ* at 10.21.2ab; *mitrā'saḥ svābhúvaḥ*

Grant your best protection to our patrons ; being always very helpful (to us) may they reach old age (with perfect ease).

(5) = 28.5.

31

(1) Sing aloud your delightful (song) to your Indra, the drinker of Soma and the lord of the bay horses, O friends.

(2) And do sing a heavenly Uktha to the very liberal god, since we men have composed it for him whose bounty is unfailing.

(3) You seek to win rewards for us, O Indra; you desire the cows (for us), O Śatakratu. You long for gold (for us), O god.

(4) Being devoted to you, we loudly praise you, O mighty Indra; do surely appreciate this (act) of ours, O god.

(5) Do not expose us to the slander, nor to the reproach of our enemy, nor hand us over to a niggard. My longing is firmly fixed on you.

at 1.151.2b. *jarāṇā'm aśnavanta* : *jarā's* or *jarānā'*, by which natural old age is meant, is often solicited by Vedic poets; cf. 1.89.9; 1.116.25; 8.67.20c; 10.18.6a; 10.37.6d; 10.59.4c; also cf. 67.10c; 75.5c below. For *jarā'* as decrepitude see on 54.1 below.

31

(1) *mā'danam*, i. e. *ukthām*; see v. 2.

(2) *utā* joins v. 1 and v. 2. *dyukṣām* : Because it is to dwell with the deity in the heaven; Varuṇa is called *dyukṣā* at 34.24 below. Indra's *rā'dhas* too is called *dyukṣām* at 5.39.2.

(4) *viddhī asyā no* : cf. 2.32.2c; 3.39.1d; 8.48.8b.

(5) *c* : cf. 9.1.5c; also 8.24.11ab. *krātu* 'desire, longing' as at 10.11.3c. Also cf. 8.24.11; 8.66.12.

(6) You are a spacious armour and a front-rank fighter (for me), O killer of Vṛtra. With you as my companion I answer the challenge (of a rival).

(7) And surely you are great, since the self-reliant Heaven and Earth acknowledge your power, O Indra.

(8) May our hymn always wait upon you, having befriended the Maruts and accompanying you wherever you go and clinging to you, together with the days.

(9) May our juices, turning upwards, be by the side of you, the wonder-worker, in the heaven. May people bow down to you.

(10) Bring your (offering) to your great (Indra), who grows very mighty; offer well a good hymn to the highly appreciative (god). Move about at will among your many followers, filling men (with your greatness, O Indra).

(11) The poets have composed for the mighty and capacious Indra a well arranged hymn and a song. Wise men never violate his laws.

(6) *puroyodháḥ* 'a front-rank fighter', 'a leader'. *c* : *prāti bruve* i. e. *aryāḥ* or *árāvṇah* (from *v*. 5); cf. 8.21.11ab; 8.92.32ab.

(7) *ánu mamná'te* (*anu-man*) 'concede, grant'; cf. 4.17.1; 6.72.3.

(8) *vā'ñi* is *marútvañi*, through Indra who is *marútvān*; cf. 1.100.1d. *sa-yā'varī* (*yā'varī* fem. of *yā'van*) 'a fellow-traveller', 'a companion'. *sahá dyúbhiḥ* : 'together with the days', i. e. day after day; cf. 18.2b above and *ánu dyu'bhiḥ* at 9.86.42.

(9) *c* : cf. 5.32.10d.

(10) Mark the attempt at Anuprāsa (on *prá*).

(11) *uruvyácas* 'capacious' so as to contain all that is offered to him; cf. 6.36.3cd. *suṣṛktīm* and *bráhma*; cf. 70.7bc below. *c* : Indra's *Vratas* are rarely mentioned : see 1.81.12; 1.101.3b; 3.30.4d; 3.32.8b; at 6.19.5 he is called *dhṛta-vráta* like Varuṇa. See also 47.3c below.

(12) The hymns (of the sages) have always made Indra of resistless fury their king for overpowering (their foes). Honour these comrades (of his), (namely, the Maruts), for the sake of Haryaśva, (O priest).

32

(1) May not even the expert singers make you halt away from us ; come to our sacrifice even from afar, or if you are here, listen to us carefully.

(2) These your poets have indeed sat around it, when the pressed juice is ready, as the bees do around honey. The bards, longing for riches, have put their desire in Indra, as they put their foot in a chariot.

(12) *vā'ñīḥ* : i. e. of the Maruts (cf. c) or of the sages. *ánutta-manyum* : *ánutta* (from *nud*) 'not driven or moved back'. Indra pushes back his enemy, but himself or his fury is never pushed back from the position which he takes while fighting : *nuttā'ñī ácyutam sádasas pári svā't* at 6.17.5d on the one hand and *ánapacyutam sádasah* 4.17.4d on the other. It is, however, possible to take *ánutta* as p. p. of *anu-dā* ('whose fury is conceded by all'). For this we may compare *deváttam* (= *devá-dattam*) *bráhma* at 1.37.4; 8.32.27; cf. also *ánuttam asmai kśátrám* said of Varuṇa at 34.11 below; *túbhyam ánuttam vīryam* at 1.80.7; *viśvā índrāya táviṣir ánuttāḥ* at 3.31.13; see also the words *bhágatti*, *maghátti* and *vásutti* at 9.65.17, 8.24.10 and 8.61.7 respectively standing for *bhaga-dāti* etc. All these speak for *anu-dā* (with a dative), but *ánuttā vṛtrā'ñi* at 8.90.5 for *nud. sám barhaya* 'support, strengthen'; *āpī'n* are Indra's comrades, the Maruts; cf. v. 8a.

32

(1) *ab* : cf. 22.6 above; also 2.18.3cd; 3.35.5ab; 8.2.26; 10.160.1ad. *vāghát* from *vah*; cf. *vāhni*. *ārā'ttāt cit* : cf. 58.6c below.

(2) *mádhaū ná mákṣaḥ* : cf. 4.45.4d; *índre ká'mam ā' dadhuḥ* : cf. 4.23.5d; 5.32.12d; 8.2.39c; 8.19.18d; 8.98.7b; 10.42.6ab. *rátne ná pá'dam* : The chariot in which the poet-priests accompanied their patrons on an expedition is meant; cf. 2.12.8cd; 5.36.3cd.

(3) Longing for riches I call upon Indra, the wielder of the bolt in his hand, who is possessed of great bounty, as a son calls upon his father.

(4) These Somas are pressed and mixed with curds for Indra; come with your horses to this haunt of yours to drink them for wild delight, O wielder of the bolt in your hand.

(5) May he listen to (our prayers); the (listener) with eager ears is begged for riches. May he, who in a moment may give hundreds and thousands (of gifts), not disappoint our prayers. None can obstruct him when he wants to give.

(6) That warrior who presses abundant libations to you and washes them for you, O killer of Vṛtra, grows mighty being unopposed, owing to Indra and his warriors.

(3) *ṛāyāskūmah* is a compound as at 42.6 below; but see 20.9 above and 97.4 below where the two words are separately used. *sudākṣiṇam*: Both his *dākṣiṇā* (bounty) and his *dākṣiṇa* (right hand) are meant; at 8.33.5 Indra is called both *suṣavyāḥ* and *sudākṣiṇaḥ*, as he gives his gifts with both hands; cf. also 1.81.7cde; 5.39.1cd. His *dākṣiṇā* or bounty is called *ánūnā* at 27.4. above; it is called *ójiṣṭhā* at 1.169.4 and *maghóni* at 2.11.21. For the simile see v. 26 below; also 26.2 above and 103.3 below.

(4) *tā'n* and *ókaḥ* stand in apposition or *tā'n* with *pītāye*; cf. 59.5b below. For *óka ā'* see above 20.4d; 21.1b; 29.1b. One *ā'* goes with *yāhi*; the other with the accusative; cf. 10.22.6b.

(5) *śrúṭ-karṇaḥ* 'one whose ears quickly hear'; see 8.45.17 where he is also called *ābadhira*. *b*: *gíraḥ* is also the object of *śrávat*, *d*: cf. 4.32.8; 8.14.4; 8.88.3; also 9.61.27 (of Soma).

(6) *nṛ'bhiḥ*: The Maruts are meant; see v. 10 below. But even human warriors may have been intended; cf. 8.21.12c. *sunóti á ca dhā'vati*: This seems to be an expression for devoted and eager service; *dhā'vati* in such context primarily means 'cleanse, wash, adulterate' (cf. 8.1.17ab), but has also the additional sense of 'hasten in service'; cf. 8.31.5ab; (perhaps even at 5.64.7cd).

(7) Be the protection of our patrons, O Maghavan, when you may urge them so as to be assertive (against the enemy, in a battle); may we divide among ourselves the property of (the enemy) killed by you. Being unassailable, bring us wealth.

(8) Press your Soma for the drinker of Soma, namely, Indra, the wielder of the bolt. Cook the cooked offerings for him and surely induce him for a favour. A giver (of offerings) alone is a source of pleasure to a giver (of gifts).

(9) Do not fail in your task, O pressers of Soma; serve steadily for the great (Indra). Do induce him so that he may give us wealth. An active worker alone conquers, dwells and prospers; the gods are not for a bad worker.

(10) None can surround nor stop the chariot of a good donor, (in a battle). He, whose defender is Indra and also the Maruts, goes right into a stall filled with cows (of the enemy).

(7) *śārdhataḥ* (accu. pl.) : The patrons are meant as seen from the root *sañ* *aj*; cf. 1.100.11ab; 6.25.9a; also vv. 11,15a, of this hymn and 34.18 below. *dūṇā'saḥ* : Nom. s. qualifying *tvam* understood; cf. *dūṇā'sam kṣatráṁ* at 18.25 above; also *dūṇā'sā dákṣiṇā* at 6.27.8; *dūṇā'saḥ rayíḥ* at 9.63.11. Also cf. 8.3.10c; 8.63.8c; 8.70.3a and *dūṇā'sam sakhyaṁ táva* at 6.45.26. In all these the root is *naś* 'to reach' and the word is *dūṇā'sa* and not *dūnā's* as Geldner would have it; also see Oldenberg, *Noten I*, p. 175. These scholars take the word as referring to the enemy.

(8) *máyaḥ* : 'happiness; secondarily, source of happiness'; cf. 81.3d below and 1.176.4ab. *c* : *ávase kṛṇudhvám* go together, the accent of the verb being for emphasis (note the following *ít*). Also cf. v. 9b and 10.74.5a.

(9) *rāyé ātúje* : 'for impelling riches'; *rāyé* is a dative by the attraction of the infinitive; or *ātúj* is a noun like *túj* 'inspiration' ('for wealth and inspiration') for which see 8.4.15d (*túje rāyé śikṣa*). Also see 3.45.4a (*tújam rayím ā' bhara*). *kavatnū* 'a bad composer'? (*ku + tnu*) 'one who composes a *duṣṭutí* (v. 21)? Perhaps only a bad man is meant (*ku = kava*) like *kava-ari* at 10.107.3. See also the *tanū'-śubhrah kavá-sakhaḥ* at 5.34.3d.

(10) *sudā'saḥ* : See on 20.2 above. *pári āsa* : cf. *paryetā' asti (rā'yaḥ)* 40.3 below. *d* : cf. 27.1d above and 1.86.3c; 5.34.5d; 8.46.9d.

(11) That mortal, whose defender you have become, conquers ample rewards, strengthening you (with his offerings). Be the defender of our (fighting) chariots and of our warriors, O brave Indra.

(12) His (i. e. Indra's) share becomes exuberant, indeed, like the property of a conqueror. Inimical devils do not harm that Indra who is the lord of the bay horses; he puts zealous activity in a Soma-sacrificer.

(13) Offer your hymn which is not short, which is well composed and well decorated, to the gods who deserve a sacrifice. Even many snares do not overpower him who serves Indra with a sacred rite.

(14) What mortal, O Indra, would daringly attack that devotee of yours who considers you as his treasure? On the decisive day, a powerful horse seeks to conquer rewards, only through faith in you, O bounteous god.

(15) Urge on in battles our patrons, who give us coveted gifts; may we overcome all dangers under your guidance together with our patrons, O lord of the bay horses.

(12) *asya*, i. e. *īndrasya*; *āmśa* is the sacrificial share. *dhānam* *nā jigyūṣaḥ*: A victor in a battle or in gambling is intended here, preferably the former, who also is said to deserve a hymn of praise at 10.127.8c. Also see 6.46.2cd. *ṛipaḥ* are the injurious devils; cf. 60.9; 104.18 below and 2.32.2ab. In c we have 13 instead of 12 Akṣaras; perhaps we should read *ha* and *ri* quickly together = *hrivān*).

(13) *a* gives an idea about an ideal poem or hymn; *prāsītayaḥ*: see on 46.4 below; usually the *prāsiti* of a deity is mentioned; but once at 6.6.5 that of a brave warrior is introduced as an *Upamāna*. All kinds of *prāsiti* have, however, no effect upon a devotee of Indra. *indre bhūvat* 'has secured admission to his innermost heart', 'enjoyed his confidence'; cf. *vāruṇe antār bhuvāni* at 86.2 below. The locative is significant; we might compare the words *āntara* and *āntama* used with reference to hymns and services as 22.4c above and 101.5ab below.

(14) *śraddhā* is instru. s.; read 10.151 for the greatness of *Śraddhā*. *pārye divi*: see on 27.1 above. *vāji* is either a horse or a warrior; cf. v. 20ab below and 4.8d above; also 90.2d below.

(16) The lowest treasure is yours alone, O Indra; you develop the middle one. You are always the ruler of the highest treasure. None can oppose you in the matter of cows.

(17) You are famous as the giver of wealth to every one, (in) battles which take place (under your directions). All these men of the earth beseech your name, O oft-invited god, desiring for your favour.

(18) Had I been the master of as much as you possess, O Indra, I would have sought to support the singer alone, O digger of wealth. I would not have handed him over to wretchedness.

(19) I would have surely helped my worshipper day after day, for the acquisition of wealth from any source. We have no better relative than you, O Maghavan, not even our father.

(20) Only the active worshipper seeks to win rewards with the goddess of bounty as his companion. I bend your oft-invited Indra (towards myself) with a hymn, as a carpenter bends the rim of a wheel made of superior wood.

(16) *avamám* : cf. 9.36.5. *nákiḥ* is used with a plural form also at 1.48.6c and often elsewhere. *góṣu* is locative of purpose; or *gó* secondarily means a battle fought for cows and other property; cf. 8.45.21c where we get *yudhí* for our *gósu*.

(17) Supply *téṣu* in b to complete the sentence. *nā'ma bhiksate* : see on 22.5 above.

(18-19) : For a similar address to Indra see 8.14.1-2; to Agni, 8.19.25-26. *radāvaso* : A governing compound : see VGS. p. 280, 2b. *mahayaté* is dat. of pr. pt. of *mahay* 'to honour'; see 23.1b. above and 96.1c below. *rāyáh* (accu. pl.) either goes with *śíkṣyam* (cf. 8.92.9a) or with *vide* (vid to find) in *kuhacid-vide* 'for finding out anywhere the treasures'. The latter is more in keeping with v. 21a and v. 25b below. Also cf. 9.87.8b. *vásyaḥ* (comparative of *vásu*, neu.) qualifies *ā'pyam*; cf. 8.1.6a.

(20) *nemím sudrvām* (*sudrū* fem.) 'a felly (of a wheel) made of good wood'. The simile implies great skill on the part of the poet. *ā' name girā'* : cf. 1.139.9f; 8.75.5ab.

(21) A mortal does not gain riches by a bad hymn of praise; nor does wealth cling to one who is unmindful. A gift to a worshipper like me on the decisive day is a matter of great ease to you, O Maghavan.

(22) Like un milked cows (which are waiting to be milked), we call aloud to you, who are the heavenly ruler of this moving world (and) ruler of the stationary (world), O brave Indra.

(23) There is no one on the earth nor in the heaven who is comparable to you; none was born so far (and) none will ever be born. Longing for horses and cows, O liberal Indra, we call upon you, bringing you our offerings.

(24) Bring that (riches) of the overpowering (foe) to these your juniors, O Senior one, O Indra. For from old days you are possessed of ample wealth, O Maghavan, and fit to be called upon in every battle.

(21) *pā'rye divi*: see on 27.1 above. *suśáktir it*: 'an easy feat of strength'; lit. 'easy succour'.

(22) The simile is appealing; the cows, when they are a little late in being milked and united with their calves, bellow aloud and call the milkman to milk them. 'We are like cows; our milk is our Soma and we are calling aloud because Indra is a little late in visiting us'. *svardr'sam*: see on 37.2b below.

(23) *vājínaḥ* in c means 'possessed of Vājas', i. e. sacrificial offerings; cf. 1.3c above. Really speaking the word looks like an anticipative adjective ('possessed of gifts') used because *vājáyantaḥ* ('longing for gifts') was unsuited metrically; cf. 4.17.16ab; 10.131.3cd; 10.160.5ab.

(24) *jyā'yāḥ* is voc. and undoubtedly refers to the god as at 20.7 above and 86.6 below. Similarly *kānīyasaḥ* refers to the worshippers and is either gen. s. for dative, or accu. pl. In the latter case it is also possible to take *abhi śatāḥ* with *kānīyasaḥ* 'to us, your juniors, who are (i. e. should be) superior (to their rivals)', and *ā bhara* with two accusatives as at 33.10d below. For *abhi śatāḥ* 'overpowering', cf. *abhi śat bhayám* at 2.41.10; also 2.23.9cd and 18.2b above. Perhaps *jyā'yāḥ* is *jyā'yāḥ sumnám* as at 6.26.7ab; but this is less likely.

(25) Drive away very far our foes, O Maghavan; make riches easy of acquisition to us. Be our defender in the great battle; be the furtherer of your friends.

(26) Bring us wisdom, O Indra, as a father does to his sons. Help us in this battle, O oft-invited god; may we enjoy the light (of the sun) in the fullness of our life.

(27) May not the unknown powerful persons of impious thoughts nor those of unholy behaviour overpower us. We (shall) cross beyond many swift-flowing (and deep) waters, with your help, O brave god.

33

(1) The white-robed sages with the knot of their hair to the right have greatly delighted me by stirring up my thoughts. (When I heard them), I got up from my grass-seat and said to the men around: 'The Vasiṣṭhas cannot be favoured by me from a distance'.

(25) In words like *pradhāna* and *mahādhanā*, the word *dhanā* is used secondarily in the sense of a battle where *dhanā* is conquered.

(26) *yā'mani* 'in this battle'; cf. 10.80.5b. *jyótir aśimahi*: see on 66.16 below.

(27) *ājñātāḥ vṛjānāḥ*. *vṛjāna* (mas. or neu.) is 'a compelling power'; (from *vṛj* to turn); cf. 10.27.4a. Here the *vṛjāna* is inimical; at 61.4d and 99.6d below it is a heroic band of friendly followers. *śāśvatīr apāḥ*: This is an *Atiśayokti*, dangers being identified with deep unfordable rivers; see below 65.3d where a simile is used. *tarāmasi*: the present has the sense of immediate future.

33

This is the second hymn which refers to the *Dāśarājña* war; as said before, this contains merely the reminiscences of the great event, particularly of the glorious part played by the great Vasiṣṭha, the founder of the family, who is here almost deified. As a matter of fact, the mention of the number ten or of the name *dāśarājña*, occurs only in this and the next (i. e. No. 83) hymn which refer to the event. The main object of the present hymn is the glorification of the Family of the Vasiṣṭhas among the Families of the Vedic sages, through a

deification of its founder. In vv. 5 and 6 it refers to the Dāśarājña, but gives all importance to the priestly services of The Vasiṣṭha in achieving the victory. No details of the battle are given, nor are any words of praise uttered for the fighters themselves. On the other hand, they are represented as completely dependent upon their priests who alone could persuade Indra to intervene on their behalf and bring about a complete rout of the enemy. Nearly the same thing has happened in hymn No. 83, where in vv. 7 and 8 Sudās's victory is wholly assigned to the efficacy of the priestly services of the Vasiṣṭhas whose earlier name seems to have been Tṛtsus.

The hymn is conceived as a dialogue between Indra and the leader of the Vasiṣṭha Family. In vv. 1 to 6 Indra is supposed to address the Vasiṣṭhas, where in vv. 1 and 4 he refers to himself in the 1st person while in others, in the 3rd. The Leader of the Family then picks up the thread; in vv. 7 and 8 he describes the general greatness of the Vasiṣṭhas, i. e. his followers, addressing them directly in the latter. In vv. 9 to 13 he comes to his main theme and describes in glowing terms how on the occasion of a Satra started by the celestials, the twin deities Mitrā-Varuṇā were persuaded to take part in it, how at the sight of the celestial nymph Urvaśī their passion became uncontrolled resulting in their dropping of the semen which partly fell in an earthen pitcher and partly outside it, and how finally Vasiṣṭha was born from that portion which had fallen outside, but which was held by the gods in a lotus flower and carried to Urvaśī for disposal. He calls Vasiṣṭha a son of Mitrā-Varuṇā born of Urvaśī, but born from her mind (and not from her body). This he describes as Vasiṣṭha's first birth, when he left *The Lightning* where he properly belonged and entered the mass of lustre of which the semen consisted, approaching at the same time the celestial nymph Urvaśī as his Mother. The second birth as a human sage is not described in any details; he is merely said to have been taken to the people of the Tṛtsus by his brother Agastya, who was born from the portion of the semen that had fallen in the pitcher. Even Agastya's birth as a human sage is neglected by the speaker. In the course of his description, he merely says that Vasiṣṭha desired to enter the thousand-branched or the thousand-threaded Secret namely, the Mundane Existence, which was started by Yama. Here in vv. 10 and 11 the great Vasiṣṭha is directly addressed by his descendant, the speaker himself, (to indicate his close intimacy with him), who in the last stanza calls upon the Bharatas (the Pratrds) to wait upon him with devotion, as he had chosen to be with them, through his descendants, always supporting the latter in their priestly work.

(1) a : cf. 83.8cd below. These two passages ought to leave no doubt that the Tṛtsus are the Vasiṣṭhas themselves. *abhi pramandūḥ* cf. 8.12.13ab. c : Construe *barhiṣaḥ pāri uttiṣṭhan nṛṇa voce*.

(2) They brought Indra to themselves from afar by means of their pressed juice, in spite of Vaiśanta and away from the fierce Pānta. Indra chose the Vasiṣṭhas, leaving aside (even) the pressed juice of Pāśadyumna Vāyata.

(3) Thus indeed did he cross the river with them; thus indeed did he kill Bheda with them. Thus indeed did Indra save Sudās in the Dāśarājña war owing to your hymn, O Vasiṣṭhas.

(4) Willingly, O men, did I cover the axle of the chariot owing to the hymn of your ancestor, (saying) 'you shall not come to grief', since, O Vasiṣṭhas, you have put strength in Indra by your loud voice in the (singing of the) Śakvaris.

(5) Being surrounded and distressed in the Dāśarājña war, they looked up (to Indra) with prayers, as thirsty men look up to the

(2) Either take Vaiśantām and Pā'ntam as proper names of sacrificers, or, āti pā'ntam and ugrām as adjectives of Indra and vaiśantā alone as the name of a sacrificer. But it is also possible, (yet less likely), to take pā'ntam as 'a drink' (cf. 1.122.1a; 1.155.1a), i. e. Soma, with vaiśantām 'tubful'—cf. Sāyana: *veśantaḥ palvalam* (see also Av. 11.6.10c); *atra somādhāraś camaso lakṣyate*—and ugrām 'strong' (cf. ugrām pītīm at 10.104.3a) as its adjectives.

(3) The *sīndhu* may be Paruṣṇī; but it is more likely that it is the Yamunā and that ab contain an allusion to the events mentioned at 18.19 above.

(4) The *akṣa* is of the chariot of the Vasiṣṭhas, i. e., of their patrons, as is clear from the following words, namely, 'you shall not perish'. *brāhman* is, therefore, not the thing with which the axle was covered, but it was instrumental in Indra's doing it. At 3.53.19 the axle of Viśvāmitra's cart is requested to put on the essence of the Khadira wood, i. e. it is invested with the power of a mantra, so that it may not give way on the journey. *nā kīlā riṣātha*: These are Indra's words; cf. 10.48.5d. *śakvarīṣu*: *śakvari* seems here to be the name of a metre which contains seven Gāyatra Pādas in a stanza; cf. 10.71.11b. The word, however, may yet have its root meaning 'enabler', 'strength-giver' also intended. (*śakvarīṣu* = *śakvarīṣu ṛkṣu*—Sāyana).

(5) *ṛṣṇaj* is 'a thirsty man', who looks up to the heaven for rains. The word is derived through the medium of *ṛṣṇā* or *ṛṣṇu*,

heaven (for rain). Indra heard while Vasiṣṭha was praising him and gave ample freedom to the Ṛtsus.

(6) The Bharatas were very few and limited like the sticks used for driving the cows. But as soon as Vasiṣṭha became their leader, immediately then did the people of the Ṛtsus spread themselves everywhere.

(7) The three (gods) send down the germinating seed among the creatures; the three Aryan peoples are led by the sun's light; the three Fires wait upon the Dawn. All these the Vasiṣṭhas have known very well.

(8) Their (inner) light (cf knowledge) is like the rising splendour of the sun; their greatness is deep like that of the ocean. Your hymn is inimitable by others, like the swiftness of the wind, O Vasiṣṭhas.

from *ṛṣ* + *aj*, which noun-making affix is also seen in *dhṛṣáj* from *dhṛs* at 5.19.5c and *dhváj* from *dhū* at 83.2a below. For the same simile cf. 5.57.1d. *ṛṣtá'saḥ* : The Ṛtsus and their followers, the Bharatas, were surrounded; see v. 6; also 83.6-8 below.

(6) The simile is significant; the driving stick is small and unimportant until it is held in his hand by the cow-boy. So were the Bharatas until they were led by their priest Vasiṣṭha. *ṛṣtūnām víśaḥ* 'the people of the Ṛtsus' i. e. the people under their spiritual protection; here the Bharatas.

(7) *tráyaḥ* are Agni, Apām Napāt and Sūrya who send down rain. *ā'ryāḥ prajā'h* : Gods and men in the three worlds, led by Agni in his triple form (Agni, Apām Napāt and Sūrya) are intended. The three Gharmanas are the three sacrificial fires. *uśāsam sacante* : cf. 3.61.6cd; 5.1.1ab.

(8) *vakṣátha* is 'the rising splendour' (from *vaks* to grow). *jyótiḥ* : 'inner light of knowledge'; cf. 6.9.5ab. *b* : cf. 3.32.16a and *uruvyácasam samudrám* at 6.36.3.

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(8) *vakṣātha* is 'the rising splendour' (from *vaks* to grow). *jyōtiḥ* : 'inner light of knowledge'; cf. 6.9.5ab. b : cf. 3.32.16a and *uruvyācasam samudrām* at 6.36.3.

(9) They alone move about fearlessly owing to the innate knowledge of their heart, in that Secret of a thousand branches; intending to weave that garment, first woven by Yama, the Vasiṣṭhas approached the celestial nymph (for birth).

(10) And that was indeed your one birth, O Vasiṣṭha, when Mitrā-Varuṇā saw you going to the lustre, (i. e. their semen), away from the lightning; (and that was the second), when Agastya brought you away from the (celestial) clan (to the people i. e. the Bharatas).

(11) And indeed you are (the son) of Mitrā-Varuṇā, O Vasiṣṭha, born from Urvaśī, through her mental power. The Viśve Devas

(9) The *niṣyām* 'secret' is the 'mundane existence', the *Saṁsāra*, which is conceived as a tree of a thousand branches (like the *Aśvattha* in the B.G. 15.1) in b, and a garment (of a thousand threads) in c. The words *tatām* and *váyanto* show that *paridhī* means 'a garment'; cf. 10.19.7ab (*pári vo dadhe ūrjá*) 'I cover you with vital food) and *paridhāna* in Classical Sanskrit. The plural number in d is only indicative of respect; cf. v. 12d below. *abhī* conveys 'confidence' and *sām* conveys 'ease' in the expression *abhī sām caranti*.

(10) *vidyút* seems to be an imaginary mass of lustre from which Vasiṣṭha came out; the Maruts are similarly said to be born from the *vidyút* at 1.23.12. *jyótiḥ*, i. e. the luminous semen of the gods is the object of *saṁjñhānam* and *pári* goes with the ablative *vidyútaḥ*. In d supply *tád dvitīyam jānma. viśá ājabhā'ra* : Pada Pāṭha is *viśáḥ*, which word with this accent is always ablative or genitive singular and not accusative plural, as is expected here in view of v. 6. So *viś* is the *daivī viś*, to which Vasiṣṭha belonged : 'when Agastya brought you down (to the Pratrdaḥ) away from the *daivī viś* or the 'celestial community'; or (against Pada Pāṭha) *viśa* of the *Samhitā* is *viśé* and not *viśáḥ* : 'When Agastya brought you down to the people (of the *Ṛtsus*), i. e. to the Bharatas', *viśé* being *ṛtsūnām viśé* (cf. v. 6).

(11) Both *urvāśyāḥ* and *mānasaḥ* are ablatives : Urvaśī was the mother (cf. v. 12d) and her *manas* was the instrument, instead of her body, through which the birth was effected. It is, however, not impossible that by Śleṣa the poet may have suggested that the birth was due to the *manas* of the gods passionately fixed on Urvaśī (*urvāśyāḥ* as genitive of object). See v. 10b together with v. 13ab. Yet it is not

held the dropped semen, i. e. yourself, in a lotus, with the help of a celestial hymn.

(12) That extremely wise knower of both (the creatures), Vasiṣṭha, giving his gifts in thousands or indeed always associated with gifts, was born from the celestial nymph, intending to weave the garment first woven by Yama.

(13) Being impelled by the prayers (of the Viśve Devas), the two (gods) officiated as priests at a Satra; (there) they dropped their semen together in a jar (at the sight of Urvaśi). From it, (i. e. the semen) indeed, Māna arose from the middle (of the jar); they call that another sage who arose from it (but outside the jar) by the name Vasiṣṭha.

(14) He supports the bringer of the Ukthas and the bringer of the Sāmans; himself holding the press-stones he may speak with authority in front of all. Wait upon him with a delighted mind; may Vasiṣṭha go to you, O descendants of Pratr̥d.

to be doubted that Urvaśi had agreed to be the mother (cf. v. 9d, 12d) and that the birth of the sage was not a one-sided affair. *brāhmaṇā daivyena* : This is to be construed with what follows; with the help of the celestial hymn the gods held that semen in a lotus and carried it to Urvaśi, persuading her to offer her services as a mother. She offered her mind and not the body for the purpose.

(12) *praketāḥ* : see on 11.1 above. *ubhāyasya*, i. e. *jantóḥ* (9.1 above) or *jánmanaḥ* (1.31.7c); both gods and men are known to him, as to Agni. *sádānaḥ* 'always having gifts (from and to the gods)'. c : cf. v. 9c.

(13) Construe *námobhir iṣitā* and so *satré jātā* : *tātaḥ* : 'from that rétas', but in different circumstances; in the case of Vasiṣṭha the gods and Urvaśi had helped; while no such help was needed in the birth of Agastya. *mádhyāt*, i. e. *kumbhāsya mádhyāt*; c refers to Agastya.

(14) These are either the words of Agastya, when he brought Vasiṣṭha to the Bharatas (v. 10d), or of Indra, this time to the Bharatas, or of the leader of the family of the Vasiṣṭhas, as said above. *pratṛdaḥ* : The word seems to refer to the warrior-patrons of the Vasiṣṭhas, namely, the Bharatas led by Sudās. The word is connected with Pratardana Daivodāsi mentioned at Kaus. Br. 26.5.

34

(1) Let the divine brilliant prayer go forth from us, like a well fashioned gift-laden chariot:

(2) They, i. e., the Waters, know the birth of Heaven and Earth; the Waters indeed listen to us while they flow.

34

The metre of this hymn is known as Dvipadā Virāj, each stanza in which contains 2 Pādas of 10 Akṣaras each. Really speaking, however, the stanza contains 4 Pādas of 5 Akṣaras each, where, the 2nd, the 4th and the 5th Akṣaras are generally long. The Udātta accent of the verbal forms in vv. 3b, 3d, 4b, 6b, 20b and 20d shows that these Pādas were conceived as consisting of 5 Akṣaras only, since all these verbs receive their accent like those that stand at the beginning of a Pāda. The Nighāta accent on the other hand, of verbs in vv. 14d and 17d, even when they stand at the beginning of the shorter Pādas, shows that this division into shorter Pādas was not regarded as compulsory by the poets. It is also to be noted that the division into shorter Pādas is wholly neglected in v. 17 (first Pāda); v. 21 forms a transition to the Triṣṭubh stanzas which follow thereafter. In this transitional stanza the first half consists of shorter Pādas, while the second is a regular Triṣṭubh Pāda. This same metre is employed for the first 9 stanzas in No. 56 below, where v. 10 is a transitional stanza with its first half consisting of two shorter Pādas and the second being a regular Triṣṭubh Pāda. Both the hymns contain 25 stanzas each. In course of time it appears that such a pair of shorter Pādas came to be regarded as a single unit standing for a Pāda of 10 Akṣaras and was often substituted for a regular Triṣṭubh Pāda in a stanza in the Triṣṭubh metre; see e. g., 52.3c below.

(1) *śukrā' manīṣā'* : cf. *śukrāvarṇām dhīyam* at 1.143.7. *sūtaṣṭo* primarily goes with *rātho*, but is also to be construed with *manīṣā'* (with a change of gender); cf. *sūtaṣṭam māntram* at 2.35.2. A hymn is often compared with a chariot in point of careful construction and so the root *takṣ* is also used with a word denoting a hymn. See e. g., 7.6b above. *devī'* : see above on 21.5. *rātho na vājī'* : cf. 9.22.1; but here the adjective seems to be anticipative (cf. 1.129.1c etc.), used in place of *vājayūḥ*, which is metrically unsuited.

(2) *ā' paḥ* are here conceived as the first Creation as at 10.82.6; 10.121.7. They are, however, more prominently so described in the Saṁhitās of the Yajurveda and then in the Upaniṣads.

(3) Even the Waters swell for him and become vast; the fierce brave (warriors) may praise him in the midst of their foes.

(4) Put the horses at the yoke for him (i. e. Savitr, O priests); the golden-armed one (Savitr) is (fit to be invoked) like Indra, the wielder of the Bolt.

(5) Start towards the sacrifice, like the days; urge (the sacrifice) like a traveller (his horses), on his march.

(6) Urge on the sacrifice, surely, during the battles; hold it on as a banner, as a warrior, for the people.

(7) From his powerful breath, there arose a ray as it were; he bears the burden (of the sacrificial offerings), as the earth, the creatures.

(8) Unassociated with the Yātus I invoke the gods, O Agni; I offer a hymn, making it effective by Rta.

(3) *asmai* in a refers to Indra as the mention of Vṛtras and Waters shows. That Indra was meant by the poet is also seen from v. 4 where he is employed as an Upamāna for Savitr.

(4) Savitr is meant by *asmai* here, as seen from the word *hiraṇyabāhuḥ*. Supply *havyaḥ* as the common property in the simile.

(5) *āhā iva* : 'like the days', i. e. in a regular order; cf. 10.18.5c. The Pada Pāṭha, however, (and Sāyaṇa) considers *āha-iva* as a conjunct particle of decoration. *yātr* 'a traveller'; also 'an assailing follower' as at 1.32.14a. *hinota*, i. e. *yajñām* as in v. 6.

(6) *dādadhāta ketúm* : See on 9.1c above. In v. 5 the sacrifice was conceived as a horse (as suggested) by the second simile (cf. 43.2a below); here, as a front-rank leader.

(7) Agni is meant by *asya*; *bhānū* is rather that form of Agni in which he takes the offerings of men to the gods. See on 4.1ab above. *bhū'ma* (from *bhū*) is a collective noun meaning 'all creatures together' here and at 45.1d below. But at 86.1d and in v. 19 in the present hymn, the word means 'earth'.

(8) *ayātuh* 'one who is not a Yātu or a devil'; cf. 104.16d below for the same word; (or a Bv. cd. with irregular accent; see trans.) For a similar protest, denying any connection with a Yātu or a Rakṣas see 21.5 above and 85.1 and 104.16 below.

(9) Bring forth your divine hymn; place your prayer among the gods.

(10) The fierce thousand-eyed Varuṇa has watched the domain of these rivers.

(11) He (i.e. Varuṇa) is the king of kingdoms and the ornament of rivers; resistless rulership (is assigned) to him throughout all life (or, life-long rulership is conceded to him by other gods).

(12) Protect us, (O gods), in the midst of all men. Make the talk of the slanderer devoid of days.

(13) May the unkind weapon of the haters go away. Separate from all sides the danger to our bodies.

(14) May Agni, the enjoyer of our offerings, favour us through our prayers; his dearest hymn is laid down for him.

(15) Make Apām Napāt your friend, together with the gods, (O priests); may he be kind to us.

(9) *devī'm dhiyam* : see on 21.5 above. *devatrā'* : see 52.1 where the word is contrasted with *martyatrā'*.

(10) *pā'thas* (from *pā* to protect) is 'domain', 'protectorate'; cf. *devā'nām pā'thaḥ* at 47.3 below.

(11) *péso nadi'nām* : At 8.41.7 Varuṇa is called *átka* or 'garment' of the rivers, while at 9.90.2c the rivers are regarded as his 'dress'. See also below 49.3-4 and 87.6 where Varuṇa's close connection with the rivers is mentioned. *ánuttam* (from *nud*) *kṣatrám* : See on 31.12 above where Indra is called *ánutta-manyu*.

(12) *ádyum* 'day-less' i.e., 'not lasting overnight'; or 'devoid of brilliance or glory'. Contrast *dyumáttamāni vácāmsi* (8.101.7), *dyumántam ghóṣam* (10.84.4) or *dyumátim vācam* (10.98.2). *ninitsóḥ* : see 25.2 above.

(13) *rāpas* (from *rap=raf* 'to injure') is 'injury'; cf. 50.1d below.

(15) *sajū'r* (from *sa* and *juṣ*) 'together with' (adverb).

(16) I praise with my hymns Ahi, born of Waters; he (is) seated in the regions at the bottom of the rivers.

(17) May not Ahi Budhnya expose us to danger; may not the sacrifice of this pious man go astray.

(18) And may they (i. e. the Maruts) bestow fame on these our warriors; may they, i. e. the warriors, go forward to prosperity, proudly overpowering the enemy.

(19) They torment the enemy with their onslaughts, as the sun does the earth, being followed by large armies.

(20) When our wives approach us, may Tvaṣṭṛ of lovely hands bestow on us brave sons.

(21) May Tvaṣṭṛ gladly accept our hymn; may Aramati be the seeker of wealth for us.

(16) *gr̥ṇīṣe* : 1 s. of *gr̥*; 'it is a secondary form, whose stem is made with the addition of *s* or *ṣ* to the present stem, but not to the Aorist form of the root and has the form and meaning of the Present' (Macdonell, *Vedic Grammar*, p. 378, sec. 521). Similar forms in this Maṇḍala are *hiṣe* from *hi* (7.1), *punīśe* from *pū* (85.1) and *gāyīśe* from *gā* (96.1). Supply *āste* in *cd*; cf. 10.139.2a.

(18) *aryāḥ* (gen.) goes with *śārdhantaḥ*; or *aryāḥ* (nom.) are the nobles who are the same as the 'warriors' in *ab*, *śārdhantaḥ* ('proudly assertive') being the adjective; see on 21.5c above. *prāyantu* : subject is *naraḥ*; cf. 74.6 below.

(19) *eṣām* is reflexive and refers to the Maruts, who are meant by *mahā'senāsaḥ*. They are called also *vṛddhāsenāḥ* at 1.186.8, and *dhṛṣṇūsenāḥ* at 6.66.6.

(20) See above on 2.9 for Tvaṣṭṛ's association with procreation.

(21) Aramati is a deity; see on 1.6 above.

(22) May the gods, who resort to their gifts, grant us those treasures. May Rodasī and Varuṇānī hear us. May Tvaṣṭṛ be our good defender together with the Defender-goddesses; may he, whose gifts are liberal, bestow riches on us.

(23) May, therefore, Treasures, Mountains, Waters, Plants, Heaven and Earth together with Trees and both the Rodasī protect us, all resorting to their gifts.

(24) May the vast Rodasī consent to it; may the celestial Varuṇa whose friend is Indra, and may all the Maruts who are overpowerers (of their foes) do the same. May we be the containers of riches, in order that it may be put in us.

(25) May Indra, Varuṇa, Mitra, Agni, Āpaḥ, Plants and Trees gladly accept that of ours; may we be under the protection of the Maruts, in their lap. Do you protect us (O gods), with your blessings for ever.

(22) *rātiṣā'caḥ* is either an adjective of *devāḥ* supplied or a class of gods like *abhisā'caḥ* at 35.11c below. The same must be said of *Varutrī* (38.5; 40.6 below). *Varuṇānī* is the queen of Varuṇa; she is mentioned along with *Agnāyī* and *Indrānī* (queens of Agni and Indra respectively) at 1.22.12; 2.32.8 and 5.46.8. They are, however, hardly ever mentioned in the company of their lords (except *Indrānī* in 10.86).

(23) *rā'yaḥ* and others are deified here.

(24) *sahā* (adj.) 'overpowerer'. *rāyāḥ* goes with both *dharuṇam* and *dhiyādhyai*: cf. *dhṛṣṇāve dhiyate dhānā* at 1.81.3.

(25) *tāt*, i.e. what is said in vv. 23-24; cf. *tāt ānu jihātām* in v. 24. This stanza is repeated at 56.25 below.

35

(1) May Indra-Agni be propitious to us with their favours; may Indrā-Varuṇā, to whom our offerings are brought, be good to us. May Indrā-Somā be good to us for our welfare, happiness and bliss; may Indrā-Pūṣaṇā be good to us in the acquisition of food.

(2) May Bhaga be good to us, may Śaṁsa (i. e., Narāśaṁsa) be good to us. May Purāṁdhi and Treasures be good to us. May the Speech of the easily controllable Satyā be good to us; may Aryaman who is born in many places, be good to us.

(3) May Dhātṛ and Dhartṛ be good to us; may the Extensive one (The Earth) be good to us of her own will. May the two vast worlds and the Rock be good to us; may the benevolent Invocations to the gods be good to us.

(4) May Agni with his face of flames be good to us; may Mitrā-Varuṇā and Aśvinā be good to us. May the pious Deeds of the Pious ones be good to us; may the ever active Vāta blow bliss towards us.

(5) May Dyāvā-Pṛthivī be good to us at the early call; may Antarikṣa be good to us in order that we may see. May the Plants and the Trees be good to us; may the victorious Lord of the region be good to us.

35

This is a Śānti Sūkta where several objects, both animate and inanimate, are deified and requested to give bliss and peace to the mortal worshipper. More noteworthy among them are *satyā*, which is said to be *suyāma* (v. 2), *devā'nām suhāvāni* (*śobhanāni havāni neu.*) (v. 3), *sukṛtām sukṛtā'ni* (v. 4) and *bhavitram* (v. 9). In v. 2 *śaṁsa* in *a* is probably *nārāśaṁsa*, while in *c* it is merely deified 'speech'. In v. 5 *rājasah pātiḥ* is Viṣṇu; cf. 100.5d below. In v. 7 *prasvāḥ* are Agni's mothers, i. e. the Araṇis. In v. 12 *satyāsya pātayaḥ* are invoked along with 'cows' and 'horses'; but they are probably the gods and manes mentioned in the same stanza, and not independent deities. In v. 13 *peru* (from *pṛ* to fill) is *Apām Napāt*.

(6) May the divine Indra together with the gods be good to us; may the well praised Varuṇa, together with the Ādityas, be good. May Rudra, together with the Rudras (i. e. the Maruts) be good to us, since he has cooling remedies. May Tvaṣṭṛ together with the goddesses kindly listen to us here.

(7) May Soma and the Prayer be propitious to us; may the Press-stones and indeed the Sacrifices, be good to us. May the Erections of the Sacrificial Posts be good to us; may the Mothers (the Aranis) and the Vēdi be good to us.

(8) May the wide-observing Sun rise favourable to us; may the four main Directions be good to us. May the firm-based Mountains be good to us; may the Rivers and the Waters be good to us.

(9) May Aditi with her Laws be good to us; may the Maruts, the lords of good songs, be good to us. May Viṣṇu and indeed Pūṣan be good to us; may the Creation and indeed Vāyu, be good to us.

(10) May the divine Defender Savitr be good to us; may the brightly shining Dawns be good to us. May Parjanya be propitious to our people; may the benign Lord of Fields be kind to us.

(11) May the divine Viśvadevas be good to us; may Sarasvatī with the divine Thoughts be kind to us. May the Helpful and the Bountiful gods be good to us; may those that dwell in Heaven, on Earth and in (celestial) Waters be gracious to us.

(12) May the Lords of Satya be kind to us; may the Horses and the Cows be kind to us. May the deft-handed artists, the Ṛbhus, be good to us; may the Fathers be gracious to us during our calls (to them).

(13) May the divine One-footed Aja be good to us; may Ahī of the Bottom and the Ocean be gracious to us. May Apām Napāt, the Impregnator, be gracious to us; may Pṛṣṇi with the gods as her defenders be kind to us.

(14) May Adityas, Rudras and Vasus like this hymn which is being newly composed. May (the gods), born in Heaven and on Earth, and those respectable ones who were born from the Cow, listen to us.

(15) May those holy, immortal knowers of Rta, honoured by Manu and deserving a sacrifice among the gods who deserve a sacrifice, grant us today ample moving space. Do you protect us (O gods), with your blessings for ever.

36

(1) Let our prayer go forth from the seat of Rta; the sun has released the cows together with his rays. The earth has stretched herself wide, (beginning) with its summit; the fire is kindled over the broad surface (of the earth).

(2) I prepare for you this pleasing hymn anew, O mighty Mitrā-Varuṇā, like this sacrificial food; one of you two is an unassailable lordly guide and Mitra, calling himself as such (or being so called), urges men to activity.

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(1) *sádanād ṛtásya*: The sacrificial chamber is meant, the sacrifice being considered as an emblem of the Rta. Elsewhere, the home of Rta is said to be situated far away in the distance, i. e. in the heaven, from where the gods go to the earth; see 2.34.13; 4.21.3; 4.51.8. At 60.5 below, the gods are said to be growing powerful in the *ṛtásya duroná* 'Home of Rta' which is obviously in the heaven. In *b* we have *sahárthe ṛtīyā*; the reference is to the cows which are released from their stalls to go out to the pasture lands at the rise of the sun; cf. 81.2 below and *sūryo raśmīm yáthā srja* at 8.32.23. In *c* the earth is said to grow wider, beginning from its summit down to the plains, as the darkness gradually recedes, first from the high and then from the low places. The *prthú prátika* is of the earth and is the Vedi.

(2) *iṣam ná*: The simile is only nominal, since *iṣ* 'the sacrificial offering' and the *suṛktí* 'the hymn' are simultaneously prepared and brought for the gods, the one serving as the *Upamāna* for the other. It is in such cases, i. e. where the *Upamāna* too is *Prakṛta* like the *Upameya*, that Sāyaṇa's remark *naś cārthe* is aptly applicable. See for a similar situation 1.61.2 and 2.16.1 in particular. *návīyaḥ* is adverb; in *c* Varuna is meant and in *d* the word *mitráḥ* is *śliṣṭa*; cf. 3.59.1a.

(3) The movements of the onrushing Vāta have come to a halt; like cows the sweeteners (i. e. the clouds) have swollen. Being born in the seat of the great Heaven, the Bull (Parjanya) has roared at the same udder (i. e. the rain-cloud).

(4) May I, who may yoke with a hymn these your horses, your dear supporters, that are good at the chariot, turn you, O brave Indra, who humble the fury of (the enemy) seeking to injure, (and) the wise Aryaman here.

(5) At the Ṛta's own home, respectful worshippers secure by worship his friendship and (through it), life-vigour (for themselves). Being praised by men, he has released nourishing foods (for them); this dearest prayer is for Rudra.

(3) *vā'tasya ityā'ḥ* (from i to go) : cf. *nābhasaḥ ityā'* at 1.167.5d. The stanza refers to the approaching rains when the winds stop and the down-pour starts; cf. 40.6d below. *rante* from *ram* 'to rest, loiter'; cf. *ranta* at 39.3 below. *āpīpayanta* : cf. 23.4a above; also *āpaḥ sūdayitvāḥ* at 10.64.9c. The context does not recommend the meaning 'pool' for *sūda* (Old. and Geld.); the poet describes what happens in the mid-air when the rains approach. *sūda* (from *svad*) is 'the sweetener', here the rain cloud, whose water is used for preparing the Soma drink; cf. *havyasū'daḥ usriyāḥ* at 4.50.5, said of the cows.

(4) Sāyaṇa supplies the chief clause *tvam asya yāgam ā yāhi* in ab. According to him a human poet is meant in ab and Aryaman in cd. It is evident that c refers to a deity, probably to Indra himself (*te* in a), and abd to a human poet; cf. 19.6 above and 1.82.6a; 3.35.4ab. It is, therefore, quite likely that here we have an anakoluthic construction, the poet having begun with a verb in the 3rd person and ended with another in the 1st. So supply *saḥ aham tvām* in d.

(5) Mark the use of the root *yaḥ* in the sense of 'gain by worship' something; cf. *devā'nām āvo yaksi* at 3.17.3c. *pr'kṣaḥ* (accu. plu.) : see on 37.6 below.

(6) When the famous and loud-roaring (rivers), together with the seventh, i.e. Sarasvatī, whose mother is the ocean, all who are easy to milk, who yield their milk in ample streams, and who behave like a pious presser of Soma, swelling with their own mass of water, (visit our sacrifice);

(7) May (they) and also those jovial and powerful Maruts, favour our hymn and offspring; may not the freely roaming Akṣarā avoid us altogether. They all have increased our riches, which faithfully accompanies us.

(8) Bring forward your great Aramati; (bring) forward Pūṣan like a hero honoured in the assembly of the learned, Bhaga the defender of this our hymn, Vāja and the liberal Puramdhi, for gain.

(9) May this praise go towards you, O Maruts, towards Viṣṇu who protects the dropped (seed in the wombs) by his favours. And may they bestow vigour on their bard for the sake of offspring. Do you protect us (O gods), with your blessings for ever.

(6) v. 6 is to be construed as a relative clause. *suśvāyanta* seems to be a Denominative form, in spite of the accent, from the adj. *śūśvi* 'a habitual Soma-presser'; it may mean 'offer their fluid in abundance, like *śūśvi*.'

(7) *utá* shows that *tā'h* (*ā'pah*) is to be understood at the commencement. *ākṣarā* is the *vāk*; see on 15.9 above, and *manīṣā'm dhenúm cārantīm* at 3.57.1; also cf. 1.167.3cd.

(8) *prá kṛṇudhvam* : cf. 53.2ab below. *vidathyām vīrām* : cf. *karmaṇyāh vīrāh* at 2.9 above and 1.91.20. *d : sātaú* is *vā'jasya sātaú*; cf. 21.7d above. This is suggested also by the word *vā'jam* which immediately follows. For Aramati see above on 1.6.

(9) *ślōkah* : cf. 82.10d and 97.3cd below. *niṣiktapā'm viṣṇum* : *niṣikta* is *niṣiktam rétaḥ* as at 1.71.8 and 10.61.6; at 1.155.3b, 4.3.7c and 10.184.1 Viṣṇu is mentioned as a favourer of *retas* in the womb. Also cf. *sujánimā viṣṇuḥ* at 100.4 below. *prajā'yai váyo dhuḥ* : cf. on 57.6c below.

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(1) May your unmolested, best-carrying chariot carry you here for being praised, O Vājas, O Ṛbhukṣans. Owing to your great powers, fill yourself full with the three-topped Soma drinks for the sake of wild joy, at our libations, O gods with lovely chins.

(2) For you, who look glorious like the sun, bestow unmolested riches on our patrons, O Ṛbhukṣans. Do you drink together, O self-reliant gods, at our sacrifices; distribute your gifts to us owing to our hymns.

(3) For, you are accustomed to (send) a gift, O Maghavan, at the distribution of your riches, whether small or great, (to your worshippers). Both of your hands are filled with wealth; may not your kindness hold back rich treasures (from us).

(4) You are the self-famous ruler of the Ṛbhus, O Indra; like the good Vāja you go home, receiving a hymn (from us). May we, the

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(1) *tripṛṣṭhāiḥ* : 'three-backed', i. e. mixed with its three ingredients, namely, milk, curds and barley flour; cf. 32.4 above and 3.42.7. At 9.89.4 Soma is also called *mādhupṛṣṭha dśva*, *madhu* being an additional ingredient; or perhaps *madhu* refers to milk. *mahābhiḥ* : *mahān* 'greatness' (not an adjective) is used in the Rv. only in the instrumental, *mahnā* and *mahābhiḥ* (only here).

(2) *svardṛś* means (1) 'looking like the sun, heavenly' when used of a deity; (2) 'looking upon the sun', enjoying sun's light and so a healthy life, when used of others. Cf. 66.16 below for the latter. *matibhir vi dayadhvam* : cf. 23.4d above.

(3) *deṣṇām* is generally a gift from the deity to the worshippers; see 32.2 above and 58.4; 93.4 below. *vasavyā* : *vasavyām* is a treasure; cf. 56.21c below.

(4) *a* : Indra is often called Ṛbhukṣan (*ṛbhu + kṣan* from *kṣi* 'to rule'); cf. 1.63.3b; 1.111.4a; 10.74.5c; so are even the Maruts; cf. 8.7.9b; 8.20.2a. *b* : *āstam eṣi* : cf. 8.91.2ab. *bráhma kṛtvántaḥ* : cf. 103.8 and also *kṛtāni bráhma* at 61.6 below.

Vasiṣṭhas, be your worshippers, composing a hymn to you, O lord of the bay steeds.

(5) You are the winner of an eminent position even for your worshipper owing to his hymns through which you may have undertaken something (for him); O Haryaśva, we have indeed won (it) through your ever-following succours (in the past). Now when would you, O Indra, grant us from your (own) riches ?

(6) You make our priests wait too long as it were! When would you take note of our word of request, O Indra? May our strong horse carry to our home a treasure, accompanied by brave followers, owing to our ancestral hymn.

(7) The triply related Indra, resorting to whom even the Goddess Nirṛti governs (the mortals), to whom the autumns bringing rich foods with them belong, and whom the mortals have compelled to leave

sādhúḥ 'helpful' (from *sādh*); cf. *sādhóh rāyáḥ* 8.3 above. As an adverb it means 'properly, rightly'; cf. 43.2 below. *ṛkvan* 'a singer' is an adjective of Indra here; at 10.4 above it refers to a class of gods.

(5) *pravát* is used as a noun meaning 'eminence, height'; so metaphorically 'a high position'. *viveśaḥ*: pr. subj. of *viṣ*. (III) 'to be active'. *ūtī* (Instru. s.) stands for *ūtībhiḥ*. *rāyáḥ ā* 'from (your wealth'; *ā* with an Ablative has the sense of 'away from' as at *grbhā'd ā* 21.2 above; or, *rāyáḥ* is accus. and *ā* goes with *daśasyeh*.

(6) *vāsáyasi* is causal of *vas* 'to dwell'. *tātyā* (instru.) *dhiyā*: *tātyā*: fem of *tātyá* (from *tatá* 'father') means 'ancestral'. For *tatá* see 9.112.3a. *prkṣá* is an adj. from *prc*, meaning 'strong, persisting'. For *pr'kṣaḥ* (fem. accu. pl. of *pr'ks*) meaning 'foods' see 36.5 above and 74.5; 90.5 below.

(7) Supply *nákṣamāṇā* in a; *devī*: see on 21.5 above. *i'se* is 3rd s. present. Indra is superior to Nirṛti who rules over men only when she resorts to Indra for help. b: *nákṣanta*: i. e. for being conferred upon a worshipper, who thereby becomes a *jarádaṣṭi* (c). Or take *i'se* as infinitive: 'whom even N. (clings) for ruling over (creatures)'; supply *nákṣate* from b. Indra knows well how to avoid Nirṛti by himself (8.24.24); but otherwise, she rules over the mortals by his consent and so the gods are requested to see that she does not attack them out

his home (to visit theirs), approaches (a worshipper) who has reached a venerable old age.

(8) May your gifts (come to us), O Savitṛ, that we may praise you; may the treasures come (to us) in the bounty of Parvata. May the celestial Defender be always with us. Do you protect us (O gods), with your blessings for ever.

38

(1) The divine Savitṛ has indeed sent up that golden brilliance, which he has assumed; now Bhaga, who the amply rich one, bestows his gifts on men, has become fit to be invoked by men.

(2) Stand up, O Savitṛ; O god with golden hands, listen to this (hymn), while the sacrifice is being offered, spreading your vast and broad brilliance, (and) urging mortal's enjoyment towards (our) men.

of time, at 10.36.2cd. The root *abhi nakṣ* is always used in the sense of 'cling to, serve, wait upon' with a suggestion of fondness and devotion on the part of its agent. *tribandhú* refers to Indra himself ('having the three worlds as his relative'). *jarád-aṣṭi* is the mortal worshipper; cf. 10.85.36; and Av. 8.5.19; 12.1.22; 17.1.27; also on *jarāṇā'm aśnavanta* at 30.4 above. *supṛkṣaḥ* (nom. pl.) 'endowed with good foods'. *d* refers to *tribandhú* i. e. Indra, who is very much in demand among the worshippers, so that he is hardly to be found at home.

(8) Parvata is a deity; cf. *párvatasya dvāmsi* at 4.55.5a; also cf. 34.23; 35.8 above. *pāyúḥ* (from *pā* to protect) is 'a protective power'; cf. 38.3d below.

38

(1) *amátim*: From *am* 'to attack'; it means 'powerful brilliance' of Savitṛ here; see v. 2 and 45.3 below.

(2) *asyá* i. e. *stotrásya*, or rather *stotúḥ*; cf. 8.24.14c; cf. also 33.5c above. *ṛtá* here stands for the sacrifice, as at 36.1 above. *marta-bhójanam*: cf. 45.3; 81.5 below and 16.4 above.

(3) May the god Savitr, whom even all the gods praise, be deeply (*api*) praised; may he, the praiseworthy one, find delight in our hymns. May he protect our patrons with all his protective powers.

(4) The sovereign rulers Varuṇa, Mitra and Aryaman, praise with common consent that divine Savitr whom the goddess Aditi admires, willingly accepting his direction.

(5) May (these benevolent gods), who possess the gift of Heaven and Earth and are mutually affectionate, as also Ahi of the Bottom, listen to us. May the Varūtri with the Ekadhenus defend us well.

(6) May Jāspati consent to this our lovely gift of the divine Savitr, being requested to do so. The fierce warrior calls upon Bhaga for protection; a meek person too, approaches Bhaga for a gift.

(7) May the Horses with measured gait be kind to us when endowed with good hymns at a sacrifice, during our calls (for favour). May they wholly separate from us diseases, while they kill Ahi, the wolf and the devils.

(3) *cānas* 'pleasure', always used with the root *dhā*; it is used with either a locative or an accusative case of the object of pleasure.

(4) *mitrā'saḥ* : The plural in view of the triad of gods, namely Varuṇa, Mitra and Aryaman.

(5) *mithó vanúsaḥ* 'mutually affectionate', or 'vying with each other' in their distribution of favours. *vārūtri* : see on 34.22 above. *ekadhenu* (Bah. ed.) seems to refer to a class of divinities, who own a single cow like the Kāmadhenu (?).

(6) *jā'spātiḥ* : Jāspati is another deity like Vāstoṣpati. Mark the double accent of the word here; at 1.185.8 it has a single accent (*jūspātim*) and seems to refer to a human being, corresponding to *viśpāti* at 55.5 below, meaning 'lord of the people'.

(7) *su-arkā'ḥ* : 'possessed of good *arkā*, i. e. brilliance', or 'receivers of good hymns'. *āhim* : Like *vṛtra* this word too has become a common name signifying an enemy in general, more generally in compounds like *ahi-hātya* etc. Cf. also 104.9c below.

his home (to visit theirs), approaches (a worshipper) who has reached a venerable old age.

(8) May your gifts (come to us), O Savitṛ, that we may praise you; may the treasures come (to us) in the bounty of Parvata. May the celestial Defender be always with us. Do you protect us (O gods), with your blessings for ever.

38

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(8) Protect us, O divine Horses, for the sake of treasures, at each skirmish, O immortal poets and knowers of Ṛta; drink of this sweet (offering) and rejoice. Being satisfied, go along the paths by which the gods travel.

39

(1) Agni, who has stood ready, has resorted to his divine favour; his crushing flame goes to the assembly of the gods, facing them. The press-stones have adopted their path like two chariot-riders. May he as our priest offer the sacrifice, being urged to do so.

(2) The spacious grass is spread out (as a seat) for them; like two kings in the midst of their clan, Vāyu and Pūṣan, each with his

(8) The Vājins themselves are called *vipra*, *amṛta* and *ṛtajāna* (all vocatives). *devayā'naiḥ pathibhiḥ*: These are conceived as the paths over which the gods travel to and from the place of a sacrifice on earth; see 76.2 below and 1.72.7; 4.37.1; 10.51.5; 10.98.11. As against these, another path over which the Pitṛs travel for the same purpose (*pitṛyāna*) is mentioned at 10.2.7 and yet another over which Mṛtyu the god of Death, is expected to travel at 10.18.1.

39

(1) *vāsavaḥ sumatīm* 'a god's favour'; cf. 3.4.1b. *jūrñiḥ* (from *jṛ*; like *tūrñi* from *tṛ*) 'crushing', i.e. softening the sacrificial offerings; Agni's flame is meant; cf. 8.72.9. *tāti* when added to words, signifies 'totality'. *tāt* and *tāti* are really extended forms of the suffix *tā*. Perhaps, we have a single suffix *tāti* (*tāt* is only a shortened form) from *tan*, like *kāti* from *kan* and *sāti* from *san*. *bhejā'te pánthām* 'take up their path, i.e., begin their work of crushing'; cf. *pathó bhejé* at 18.16d above; also *juṣanta pánthām* at 1.127.6, or *patháh kṛṇudhvam* in v. 3 below. *ṛtām yajāti*: *ṛtá* signifies a sacrifice in such a context; cf. *ṛtā' yajāsi* at 6.15.14.

(2) *prá vavṛje* 'is scattered around the fire' as a seat for the gods etc. See on 2.4 above and *ástāri barhiḥ supṛāyañtamam* at 6.63.3; *supṛayā'ḥ* (from *su-prā-yā*) 'which allows good movement'.

team of horses, arrive at the early call of men, both in the morning and at night, for the sake of our welfare.

(3) The rich gods, moving on earth, have tarried here; the shining ones have adorned themselves in the vast mid-air. Turn your path hereward, O wide travellers; listen to this our messenger, who goes to you.

(4) For, all these gods, the holy Defenders, rule over the (sacrificial) gathering at sacrifices; may you, O Agni, willingly worship the eager ones, (including) Bhaga, Nāsatyā and Puramdhi, at the sacrifice.

(5) Bring, O Agni, to the hymns of these (men), whether from the heaven or from the earth, Mitra, Varuṇa, Indra, Agni, Aryaman, Aditi and Viṣṇu. May Sarasvatī and the Maruts rejoice.

(6) An offering is brought together with the hymns to the holy gods; may the insatiable (Agni) attend to the desire of the mortals.

The meaning of *bīṛiṭa* is not clear; it is either 'mid-region' (Sāyaṇa) or 'a clan' (Yāska). *aktóḥ-uśásah* are temporal genitives; cf. *vástor uśásah* at 1.79.6.

(3) *jmayā'h* (from *jman-yā*) 'those who move on earth'. *marjayanta śubhrā'h*: The Maruts are probably meant as seen from 56.16 below. *śróta asyá*: cf. 38.2a above. The *dūtá* in *d* is Agni. Mark the metre of *b*, where the two Akṣaras (*u* and *rā*) are to be so quickly pronounced as to amount to a single Akṣara. Cf. 41.6d below.

(4) *abhī sánti* 'keep in awe', 'overpower' etc. See 1.10c above.

(5) Mark how Agni is conceived as both a host and a guest. Construe *eṣām* in *c* with *gīraḥ* in *a* in spite of the *Dūrānvaya*; *eṣām* refers to *mártyānām* in the next stanza.

(6) *raré* is either pass. 3 s., or active 1 s. as at 59.5c below. In *b* the reference is to Agni who is requested to attend to the desires of men for fulfilment. *ásinvaṇ* from *si* 'to bind, restrict'; 'not binding, not properly collecting in the form of a sizable morsel, his food'; so

Bestow on us exhaustless, ever-multiplying wealth; may we now be associated with the gods as our faithful companions.

(7) Now may the two worlds, being praised by the Vasiṣṭhas, holy Varuṇa, Mitra and Agni, the lovely gods, grant us a best hymn. Do you protect us (O gods), with your blessings for ever.

40

(1) May the willing attention (of the gods) deserved by the assembly, converge here; let us fix up a hymn for the sake of the active ones, (i.e. the gods). When today, the divine Savitṛ may make an assignment, may we be possessed of lovely gifts at his distribution.

(2) May Mitra, Varuṇa, Heaven and Earth, Indra and Aryaman grant us what is assigned (to us) by Heaven. May the goddess Aditi direct towards us that gift which Vāyu and Bhaga may assign (to us).

(3) May that mortal be fierce and powerful, O Maruts, whom you may favour; O lords of dappled horses. And even Agni and Sarasvatī urge him on (to prosperity); no one can be a transgressor of his property.

'voracious'. The word is used also of Indra at 8.45.38b. *avidasyām* from *vi das* 'to perish'; cf. 1.21d above and 5.54.7c. *sadāsā'm* from *sadā* and *sā* (weak form of *san*); 'always winning', 'multiplying'.

(7) c : See on 62.3c below.

40

(1) *śruṣṭīḥ* (from *śruṣ*, secondary root from *śru*) is of the gods to the *vidātha*, so that *vidathyā* means 'deserved by the *vidātha*'; for Indra's *śruṣṭi*, cf. 1.178.1a; also cf. *stómasya śruṣṭi* on the part of Agni at 8.23.14. *prāti dadhīmaḥ*: Either 'fix up' like an arrow on the bow (cf. 9.69.1a), or merely 'place so as to face someone' (cf. 73.1b below). *ratnīnaḥ* is nom. pl.; cf. *ratnīnim vācam* at 1.182.4.

(2) *rekṣaḥ*: 'a gift'; from *ric*. *d*: *niyuvaṣte*: cf. *rayīm ní yuvasva* 5.9 above and 92.3 below.

(4) For, this leader of Ṛta, namely, Varuṇa, (and also) Mitra and Aryaman, all sovereigns, have done their work. The goddess Aditi is unopposed and easy to call. May all these carry us uninjured beyond danger.

(5) With oblations, (do we call the Maruts), who are (as it were) the branches of this bounteous god (namely Viṣṇu), at the offering to the impetuous Viṣṇu. Rudra indeed is conscious of his Rudra-like greatness; do come along your path which is rich in food, O Áśvinā.

(6) Do not be angry with us here, O glowing Pūṣan, when Varūtrī and other bounteous gods may give us (their gifts). May the bliss-giving Horses protect us just here; may the all-wandering Vāta bring us showers of rain.

(7) = 39.7.

(4) *ápo dhuḥ* : *ápas* 'work'; the word is usually used with the root *kr* (cf. 20.1 above and 63.4 below among others), but sometimes also with other roots like *dhā* as here, or *tan* as at 5.47.6; 5.79.9. *anarvā'* fem. of *anarvá*, different from *anarván* (cf. 20.3 above, 97.5 below), though the meaning is the same; see *anarvám dātrám áditeḥ* at 1.185.3a. For the double stem see on 97.2 below.

(5) I supply *marútaḥ havāmahe* in *b* to complete the sentence and compare 2.34.11ab on the one hand and 8.20.3 on the other, to show the close relationship between Viṣṇu and the Maruts; the mention of Rudra in *c* also supports the presence of the Maruts here. The close relationship between Viṣṇu and the Maruts is expressed here by means of a metaphor (which occurs also at 1.59.1); also cf. 5.87.8. *eṣásya* ('impetuous' from *eṣ*) *viṣṇóḥ* : cf. 2.34.11; 8.20.3. *havírbhiḥ* is to be construed with *havāmahe* supplied. *írávat vartíḥ* (neu.) *yāsiṣṭám* 'go on your round which is rich in foods'.

(6) *ā'ghṛṇi* 'glowing'; here with 'heat of anger' as the following *irasyaḥ* suggests; see 88.2b below. *irasyaḥ* : *iras* is anger (intensive from *ras* to roar?) and *irasyatī*, denominative from it. *irasyā'* (5.40.7) is a noun from this last. *d* : cf. 36.3 above; also 1.116.1b; 10.68.5d.

41

(1) We invite Agni in the morning, Indra in the morning, Mitrā-Varuṇā in the morning, Aśvinā in the morning, Bhaga, Pūṣan (and) Brahmanaspati in the morning. Let us invite Soma and Rudra in the morning.

(2) Let us invite the fierce Bhaga, the conqueror in the morning, who is the son of Aditi and a Disposer, of whom even a weak person or even one who thinks he is a victor, or even a king 'has said : 'May I resort to Bhaga'.

(3) O Leader Bhaga, O Bhaga of unfailing bounty, favour this hymn of ours, O Bhaga, giving us (your gifts); make us prosperous with cows and horses, O Bhaga. May we be prominent lords of men, with brave followers, O Bhaga.

(4) May we be associated with Bhaga, now, (i. e. in the early morning) as well as at the decline and the middle of the days. And even at the rise of the sun, O Maghavan, may we be in the good grace of the gods.

41

(2) *ādhrāḥ-turāḥ* : cf. *ugrā-ānugra* at 38.6 above; construe *turās cit mānyamānaḥ* (man with the nom. of the object). See *ugrō mānyamānaḥ* at 2.23.12 and *yodhō mānyamānaḥ* at 6.25.5. The Nighāta accent of *bhakṣi* (Inj. 1s. Atm. of *bhaj*) shows that *bhāgam bhakṣi* (and not *bhakṣi* alone) is the quotation. Quotations are treated as chief clauses so far as accent is concerned and verbs or vocatives are accented only when they stand at their commencement. See *yā'tudhāna* (voc.) which forms the quotation at 104.15d and *śúcir asmi* which similarly is a quotation at 104.16b below.

(3) *prā janaya gōbbhiḥ* : cf. *prā prajā'bhiḥ jāyemahi* at 2.33.1.

(4) Mark the repetition of the conjunctive *utá* in each sentence, like ca; see 74.6cd below. *āhnām prapitvā* (from *prā pat*) 'at the advance, i. e. decline of the days'; cf. 4.16.12b; 8.1.29c.

(5) May Bhaga alone be the bringer of good fortune, O gods; may we be fortunate through him. Such as you are, O Bhaga, be our leader here.

(6) May the Dawns bend themselves towards this sacrifice, towards the bright place (i.e. the altar in it), like Dadhikrāvan; may they bring towards us this wealth-winning Bhaga, as powerful horses bring a chariot.

(7) May the auspicious Dawns always shine on us, bringing us horses, cows and brave sons, yielding us ghee (i.e. nourishment), themselves being filled (with nourishment) on all sides. Do you protect us (O gods), with your blessings for ever.

42

(1) The priests, the Aṅgirasas, have arrived; may the roar of the

(5) Mark the pun on the word *bhāga*, which means 'fortune' and is also the name of the god.

(6) *sām namanta* : The dative as above at 31.9. *adhvarā'ya* and *śucaye padā'ya* go together; *śuci padām* is the Veda; cf. the *śukrām padām* of the mother of Agni at 5.43.14. *dadhikrā'vā iva* : As the Dadhikrāvan also is Prakṛta (see 44.4 below), *iva* has the sense of a conjunctive. In *d* we have 12 Akṣaras in a Triṣṭubh Pāda; but evidently it is not a Jagati Pāda as seen from the cadence. So probably a quick pronunciation of *mi* and *va* as equivalent to *mva* was intended by the poet. See above on 39.3. *vasuvidam bhāgam* : cf. 10.42.3d. The subject of *vaḥantu* in *d* is *usāsaḥ* in *a*; they are compared with the horses and Bhaga with a chariot.

(7) In *c* Uṣas is conceived as a cow yielding abundant milk; cf. 9.93.3a. The *Ṛk* is also found at 80.3 below where it naturally belongs (in a hymn to Uṣas). Here it seems to have been brought in owing to the prominent mention of Uṣas in v. 5 as the bringer of Bhaga, the lord of all-round prosperity which is suggested in this *Ṛk*.

42

(1) *a* : cf. 52.3a below. Aṅgirasas, the divine sages are expected to visit the sacrifice and supervise it. *brahmā'ṇaḥ* : The later technical meaning of the word is not probably intended here. In *b*

Thunderer go forth. Let the cows swimming in the waters, bellow. Let the press-stones be set in motion, as the glory of the sacrifice.

(2) Easy to tread is your path known from old days, O Agni; yoke the yellow and the red horses, when the Soma is pressed, or even those brown ones in your stable, which carry the hero (i.e. Agni). Being seated, I invoke the tribes of gods.

(3) May (the priests) glorify your sacrifice by their prayers; the delightful priest (Agni) has excelled (all), by our side. Worship well the gods, O god of many faces; may you bring here the worshipful Aramati.

(4) When the comfortably reclining guest (Agni) may distinguish himself at the house of the rich warrior, then may that well pleased Agni, well established in his own home, give a chosen gift to such a (large) group of men.

nabhanyā is Agni (cf. v. 2) conceived as a horse; cf. *ārvā nabhanyāḥ* at 1.149.3b. *udaprútaḥ dhenávaḥ* in c are the milk streams which are added to the Soma juice together with pure water (*uda*), for sweetening it. At 9.106.8 the Somas are called *udaprútaḥ*, 'swimming in water'. *yuyjātām* is a passive (aor. sbj.) form; see *grāvāṇaḥ dhūrṣú yuyjadhvam* at 10.175.1; *adhvarasya péśaḥ* stands in apposition to *ádri*; see 34.11 above, where Varuṇa is called *nadīnām péśaḥ*.

(2) For the same three kinds of Agni's horses (but with the fem. of *aruśá*), cf. 1.14.12. *suté* is loc. absolute; *Sāyaṇa* separates as *sú te* (against accent). *sádmān* (loc.) is Agni's own celestial stall. In d again *Sāyaṇa* separates as *jānimā niṣattáḥ*. *ní sad* is usually used of Agni as the divine Hotṛ; but sometimes also of the human priests as at 1.11 above; also at 8.21.15.

(3) The subject in a is *stotā'raḥ* supplied in view of 61.6a below. *mandró hótā* is Agni in b.

(4) *revā'n vīráḥ* is the Yajamāna; cf. 1.23 above and also 1.86.4a. *syona-śīḥ* 'reclining on the soft (seat)' is Agni; the fire-place is meant, being made soft by streams of ghee; cf. 1.73.1c. At 6.15.16 Agni's *yóni* is called *ū'rṇāvantam*, which is only a synonym for *syónam*.

(5) Accept this our sacrifice, O Agni; make our (sacrifice) well known to the Maruts and Indra. May the Uṣāsā-Naktā seat themselves on this grass; do you worship here the willing Mitrā-Varuṇā, (O Agni).

(6) Thus has Vasiṣṭha, longing for wealth associated with all kinds of food, praised the mighty Agni; may he increase our food, riches and strength. Do you protect us (O gods), with your blessings for ever.

43

(1) May the god-devoted (singers), whose matchless and inspired hymns variously arise everywhere like the branches of a tree, loudly sing to Heaven and Earth with their prayers, to urge them at our sacrifices.

(2) Let the sacrifice go forth like a fiery horse; with concordant minds raise your ghee-dropping (ladles). Spread well the grass for the sacrificial offering; the god-seeking flames (of Agni) have started upwards.

(5) Supply *adhvarām* before *yaśāsam* in b' from a.

(6) *rāyās-kāmo* is a compound; but the adj. *viśvāpsnya* (cf. 71.4 below) has to be construed with its first member *rāyāḥ*, as seen from 8.97.15.

43

(1) *vīprāḥ* (Pada Pāṭha) will have to be construed with *devayāntaḥ* in a in spite of *Dūrānvaya*; but probably (against Pada Pāṭha) *vīprā* (= *vīprāṇi*) was conceived as an adjective ('inspired') of *brāhmāṇi*, like *āsamāni*; cf. *vīprā matiḥ* at 66.8 below. d: For the simile cf. 6.13.1ab. *brāhmāṇi viyānti*: cf. 6.34.1b.

(2) *hétvaḥ* is fut. pass. pt. of *hi* to urge; it means 'fit to be urged, fiery'; see 34.6 above. bc: is an address to the colleagues by 'he poet.

(3) Like sons feeding on the bosom of their mother, let the gods seat themselves on the top of the sacred grass-seat. Let the all-reaching (ladle) anoint the sacrifice-deserving (tongue of Agni). Do not make us miserable in the assembly of the gods, O Agni.

(4) May those holy gods milking the easily-milked streams of Rta, willingly help us to worship them. Greatest might belongs to you, the rich ones (O gods), today; come as many as you are, with a concordant mind.

(5) Be thus gracious to us among men, O Agni; may we be undivided and uninjured through you, O mighty god, rejoicing with you and having riches as our companion. Do you protect us (O gods), with your blessings for ever.

(3) *vībhṛtrāḥ* from *vi-bhṛ* 'to expand oneself' (over the mother's bosom in the case of the feeding sons); in the case of the gods, it may mean 'expanding themselves over the top of the Barhis'; cf. *vībhṛtvā śakunaḥ* at 9.96.19. We should note how the root *ā-sad* governs the accusative in the simile and the locative in the chief clause. In c the poet seems to have intended a pun on the word *juhū*, which word, however, he has dropped: *viśvā'cī* (*juhū'ḥ*) *vidathyā'm* (*juhvām*) *anaktu*. *viśvā'cī* 'going to all gods', i.e. meant for them. Perhaps *viśvā'cī* is *dhī* or the hymn and *vidathyā* is *deva'tāti* (to be supplied from d). For *viśvā'cī dhī* cf. 9.101.3. Yet *anaktu* indicates a ladle full of ghee. *mṛ'dhas kaḥ*; *mṛ'dhas* is neuter noun from *mṛdh* 'to oppose'; cf. 2.18.4d. Or *mṛ'dhaḥ* is accu. pl. of *mṛdh* (fem.); *mṛ'dhas kaḥ* means the same as *mardhiḥ* at 25.4d above.

(4) *siṣapanta* is causal Aorist subjunctive of *sap* to worship. *ṛta'sya dhā'rāḥ*: Rta or the sacrifice is conceived as a cow. *jyēṣṭham ma'haḥ* cf. *jyēṣṭham asuryām* at 65.1c below. *ya'ti ṣṭha* 'as many as you are'; cf. 10.18.6b.

(5) *d'skrāḥ* from *ā-sac* or *ā-kr*; it means 'united'.

44

(1) I invite your Dadhikrā, the foremost one, Aśvinā, Uṣas, kindled Agni, Bhaga, Indra, Viṣṇu, Pūṣan, Brahmanaspati, Adityas, Dyāvā-Pṛthivī, Waters and the Sun, for a favour.

(2) Rousing Dadhikrā with a hymn, standing up and approaching the sacrifice, seating the divine Ilā on her grass-seat, let us invite the Aśvinā, the inspired poets, who are easy to call.

(3) Rising early I address Dadhikrāvan, Agni, Uṣas, the Sun, the Cow, the Brown (horse) of Maṁścatu and the Tawny (horse) of Varuṇa. May they separate all evils from us.

(4) Well experienced Dadhikrāvan, the foremost mighty horse, puts himself in front of the chariots (of the gods) (for visiting our sacrifice), being of the same mind with Uṣas, Sūrya, Adityas, Vasus and the Aṅgirasas.

44

(2) *ud-ī'rāṇāḥ* 'rising up'; cf. 4.39.5b.

(3) *bubudhānāḥ*: cf. *agre budhānā uśāsām* at 68.9 below. *gā'm*; cf. 10.67.5c; either the deified cow is meant or the poet's hymn conceived as such, is referred to; it is called *mahī' gātūḥ* at 4.41.5; 10.101.9; 10.133.7. The meaning of *maṁścatú* is doubtful; but its association with Varuṇa may show that it signifies Mitra. Bradhna and Babhru appear to be the special favourites among the horses of these gods. Sāyaṇa takes *maṁścatú* as an adjective of Varuṇa 'one who knows his singers' (*man* and *cat*), or 'one who punishes the arrogant' (*man* 'to be proud' and *cat* 'to punish'). If our *bradhnā* of *maṁścatú* is identical with *māṁścatvāḥ* (against *māṁścatvé* of Pada Pāṭha) *bradhnāḥ* of 9.97.52, Sāyaṇa is right in taking *c* as referring to Varuṇa's *ásva*, which, however, will be no other than Soma, as *babhrúḥ* shows.

(4) *agre bhavati*: The idea is that Dadhikrāvan leads the chariots of the gods, when they visit the sacrifice.

(5) May Dadhikra anoint (i e adorn) the path leading to us, in order that we may follow the path of Rta May the celestial might, Agni, listen to us, may all the mighty and wise gods also listen

45

(1) May the divine Savitr come here, driving with his horses, filling the mid-air, possessed of lovely gifts, holding in his hands many (things) which are fit for men, sending the creatures to rest (in the evening) and urging them to activity (in the morning)

(2) His loosened and extensive golden arms have reached up to the very ends of the heaven Now shall that greatness of his be applauded, even the sun has conceded him his (great) activity

(3) May Savitr, that divine, mighty lord of treasures surely direct his treasures to us, distributing his extensive lustre, may he indeed give us a mortal's enjoyments

(4) These hymns praise Savitr of sweet tongue and lovely hands which are filled (with gifts) May he bestow on us ample and enviable vigour Do you protect us (O gods), with your blessings for ever

(5) *naḥ pathya m anaktu* cf *pathaḥ madhva samañjan svadaya* at 10 110 2 *anaktu* in our passage almost amounts to the Classical *alamkarotu rtasya pantham* 'the path leading to rta', the sacrificial ritual is meant, cf 65 3c below and 10 66 13b *daivyaṃ sárḍhaḥ* is either Agni himself or it refers to the Maruts *amurāḥ* 'wise' (gods), contrasted with *mura'ḥ* (*vayam*) at 10 4 4, 10 46 5 Also cf 61 5a below

45

(1) *b vahananaḥ vah* (intran), cf 10 27 19, or pass 'being carried', i e in a chariot, cf 10 11 7 *c* is said of Agni at 1 72 1b, of Indra at 3 34 5b *narya* are *vasunī* cf *naryam vāsu* at 6 53 2 *bhu ma* see on 34 7 above *d* cf 4 53 3cd, 6 71 2d

(2) *apasya m anu dat* cf 8 62 7ab, *apasya* is a noun from the denominative from *apas*

(3) *cd* cf 38 2cd above *rasate* is aor sbj of *ra* to give

(4) *c* cf 36 9c above and 58 3a below

46

(1) Bring these hymns to the divine Rudra, whose bow is firm and arrows quick, who is the self-reliant Disposer and an unconquered conqueror of sharp weapons May he listen to us

(2) For, owing to his rulership (over them) he knows (the deeds of) the creatures of the earth and by his sovereign power, (those of) the heavenly beings Favouring us, come to our hospitable doors, be free from diseases among our people, O Rudra

(3) May that flashing weapon of yours, which moves about on the earth being sent from the heaven avoid us completely A thousand indeed are your medicines, O well-beloved lord Do not harm us in respect of our sons and grandsons

(4) Do not kill us, O Rudra, do not abandon us, may we not be in the snares of you when you are angry Give us a share in (the rewards of a) sacrifice and in the praise of the living creatures Do you protect us (O gods), with your blessings for ever

46

(1) c This is said of Indra at 2 21 2b, in *d srotu nah* is a new sentence Vv 1 3 are Jagatī v 4 is Tristubh

(2) *ksaya* from *ksī* to rule, Rudra is called *ksayadvira* at 1 114 1 3, 10 92 9 *ksamya* from *ksam* 'the Earth', cf *adhī ksamī* at 27 3 above *cetati*, i e, *manyum* or *nūyana*, cf 61 1d and 5d below *anamivo bhava* cf 54 1 below

(3) b cf 2 33 14a c cf 2 33 4d

(4) *prasītau* cf on 32 13 above and note on 6 65 at BUJ Sep 1955, p 45 d a *bhaja jīva-samse* cf 1 104 6b, also *nrnam samse* at 3 16 4 *barhīṣī* *barhīṣ* in such context stands for the sacrifice cf 75 8c below, also 2 3 8cd, 5 62 5b, 8 13 4c, 8 15 5c *barhīṣī* a' *bhaja* i e give us a share in the rewards of a sacrifice which is fruitful to gods and men alike

47

(1) May we obtain, O Waters, that wave of nourishment, which is pure, faultless, mixed with ghee and sweet (milk) and which the pious worshippers have made the foremost drink of Indra

(2) May Apam Napat of impatient zeal favour that sweetest wave of yours, O Waters, may we as your pious worshippers enjoy today that wave in which Indra with the other gods may take delight

(3) The goddesses rejoicing at will and purified through a hundred filters, deeply penetrate through the domain of the gods They do not violate Indra's laws pour out (in the fire) the offering with ghee for the Sindhus

(4) O Sindhus whom the sun has overspread with his rays and for whom Indra has dug out a path and a wave, such as you are, bestow happiness on us Do you protect us (O gods), with your blessings for ever

47

(1) *ilaḥ ūrmīm* 'the wave of (i.e. producing) nourishment', is the pure water of the streams that is used for the preparation of the Soma drink Cf 10 30 8ab and the Ūrmis of Sarasvan, at 96 5 below, also *ya'su urjam mādanti* at 49 4 below

(2) *asu-héma* 'quick spirited, impatiently zealous', at 1 116 2 the word is used as an epithet of the horses of Asvina *heman* (from *h₁* 'to urge') means 'zeal, spirit'

(3) *satapavitraḥ* cf *kavibhiḥ pavitraiḥ punanaḥ apáḥ* at 3 31 16 *paṭhāḥ* see on 5 7 above,

(4) *ya'ḥ* referring to the Sindhus (fem.) mentioned in v 3 In cd however, they are suddenly conceived as masculine (*té*) b *gatum ūrmīm* (ca), cf 49 1c and 6 30.3ab c *ia'rivo dha* or *kr* see 27 5 above and 48 4, 62 6, 98.3 below

48

(1) O Rbhuksans, O Vajas, O bounteous heroes, do rejoice with us in our pressed out juice May your mighty (horses), like the wise counsels of the travellers bring you, who have turned towards us O Vibhus and your man-favouring chariot here

(2) May we, as Rbhus in the company of the Rbhus and (Vibhus) in the company of the Vibhus, O Vibhus, overpower the mights (of the enemies) by your power May Vaja favour us in the battle, may we conquer an enemy, with Indra as our companion

(3) For, even they have over-thrown the many (wives) by their ruling power and have conquered all their enemies for winning

48

(1) b Construe *asme* (loc) *sutasya madayadhvam arva caḥ* is accusative plural as at 1168 1cd In d I supply *asvaḥ* after *vibhvaḥ* (nom pl of *vibhu* as in v 2) and compare 71 3ab below and *vibha'vo hi asvaḥ* at 3 69 As a matter of fact *vibhvaḥ* stands for both the vocative and the nominative plural See trans and note on 66 12 below In the simile the horses of the Rbhus are compared with the wills or wisdoms (*kratu*) of the travellers the point of similarity being 'capacity to lead aright' Geldner takes *vibhvaḥ* as vocative (along with the other two names) and supplies *kratavaḥ* (from the simile) in the chief clause 'May my wisdom like that of the travellers lead you and your chariot hereward, O Vibhus' This is not quite satisfactory

(2) *rbhuḥ* (sing for plural) and *vibhvaḥ* are intended to qualify *vayam* supplied (cf *abhi syama*) a pun on the two words being intended the third word is left out as *vaja* cannot be construed as an adjective, yet the word *vajasatau* is used for a pun For a similar pun see 52 1a below Construe *vaḥ* with *savasa*, or better with *vayam*, supplied see on 30 4a above and 52 2, 56 24 88 6 below It is not an object of *abhi syama* at either place

(3) Supply *mayaḥ* after *pūrvīḥ*, cf 110b above *sasā'* (Instr s of *sa s*), cf 10 20 2b, and *ksayena* at 46 2 above *visvan aryāḥ* (accu pl) cf 8 65 9ab, *uparatatī* (loc) *upara tat* is complete superiority, *upara* being 'superior' as at 6 21 11d *tat* or *tatī*

eminence May the noble Indra, Vibhvan, Rbhukṣan and Vaja completely put to rout the might of the enemy with a crushing attack

(4) Now O gods, give us bliss, with a concordant mind, be all of you for our protection May the gods bestow on us nourishment together Do you protect us (O gods), with your blessings for ever

49

(1) With the ocean as their eldest, they (the Waters) go forward without encamping from the middle of the (celestial) flood, purifying themselves May the divine Waters, whom the mighty Indra, the wielder of the bolt, dug out, favour me here

(2) May those divine Waters favour me here, which come from the heaven or flow (on the earth), which are dug out or are self-born, and which, being pure and purifying have the ocean as their destination

(3) May the divine Waters favour me here, in whose midst Imperial Varuna moves about, watching the truth and the falsehood of men, (and) which are streaming with sweetness, pure and purifying

is a suffix showing completeness or fulness, see on 39 1 above In *c aryáḥ* is either nom pl of *arí* or nom s of *arya*, going individually with Indra and others *mithatí* is a noun from *mith* 'to oppose' (cf 10 34 2a), cf 93 5 below where the two opposing armies are called *mahi'* *mithatí*

(4) *váriveraḥ kartana* See on *varivo dha* at 47 4 above

49

(1) *samudrá* is the earthly and *salila* the heavenly ocean, the latter, sometimes also called *úttara samudra*, is supposed to be a source of rains See 10 98 5-6 Also Lüders, Varuna I p 111 ff *punana'ḥ* cf 3 31 16c They purify themselves by their flow, cf *nadī vegena śudhyatī* Manu 5 108

(2) Different kinds of Waters are mentioned here, *divya'ḥ* are rain waters, *śarantī* refers to natural springs, *khanītrimaḥ* are dug out wells, *svayamja'ḥ* are waters of the lakes and *samudra'riḥaḥ* are the rivers.

(4) May those divine Waters, in which King Varuna, Soma and all the gods enjoy their vital nourishment and wherein Agni Vaisvānara has entered, favour me here

50

(1) Protect me all around O Mitrā-Varuna, here, may not that (poison) which nestles or spreads around, come to us I drive away out of sight the ugly Ajakava, may not the creeping worm have power over me through a wound of the foot

(2) May Agni, shining brightly, drive away from here that Vandana poison which has appeared on a double joint and mounted

(4) *b u r j a m m a d a n t i*: The root *mad* is used also with an accusative, cf *sravo madanti* (*marutaḥ*) at 5 52 1, *somam mamaddhī* at 10 96 13c, *īsam madantaḥ* at 10 165 5b The *u'rj*, the same as *īlāḥ urmī* (47 1 above), is indeed Soma c for the story of Vaisvānara's flight into the waters, cf 10 51

50

This is one of the few Rgvedic hymns which are supposed to have mystic powers of healing This one is supposed to be effective against a poison particularly of a reptile The mystic powers are, however, derived from the Vedic gods like Mitra, Varuna, Agni and Āpaḥ, it is on account of the last stanza that the hymn has found a place in the midst of hymns to Āpaḥ The different kinds of poison deserve to be noted

(1) *kulaya-yat* is pr pt of the denom (accent irr) from *kulaya* 'a nest' *vi-svayat* from *vī+svi* 'to grow, swell, spread all around' *ajakavatam* (irr for *ajaka vat*) 'possessed of *ajaka* a kind of poison' *rapas* (from *rap=raph*) means 'injury, wound' *tsāruḥ* from *tsar* 'to creep, crawl'

(2) *viḥja man parusi*: That knot-like limb is meant where two parts are joined together, as mentioned in *b pari dehat* (*dih* 'to smear, overspread', cf *dehī* 'a wall' at 6 5 above) 'rose up and covered'. The *vandana* does not look like an actual poison but a sort of rheumatic

upon the knees and the ankles. May not the creeping worm have power over me through a wound of the foot

(3) May all the gods direct away from here that poison which appears on the Salmali (tree) or in the rivers or is born from the plants May not the creeping worm have power over me through the wound of the foot

(4) May all these rivers the gracious goddesses which flow over slopes or in low and high places which contain abundant waters in them or which do not possess them be free from the Śipada and Śimuda diseases while they swell with their waters for us

51

(1) May we be associated with a fresh favour of the Adityas and with their most blissful protection May the Victors listening to us lead this (our) sacrifice to faultlessness and freedom

pain which makes a man bend down and not walk straight The mention of Agni for its cure suggests fomentation At 215 above I have taken vandana to mean a sort of meek looking but mischievous spirit of the class of Yatus

(3) Different kinds of poisons borne by waters and arising from trees and plants are mentioned here

(4) *pravataḥ* (cf *apona pravata yatiḥ* at 8 634b) the rivers flowing over slopes with speed are meant *nivataḥ* are waters that are collected in low places like ponds and pools *udvataḥ* are those that are collected in high places like rocky pools on mountain sides *udantiatiḥ* having water in all seasons *anudakaḥ* having no waters in summer All these when they swell with their waters should free men from *śipada* and *śimuda* diseases For the latter cf Av 4.25 4

51

(1) *anagastīc dadhātu* lead it to faultlessness we declare it to be faultless cf 62 2cd below *aditīti* is nature of being and it is free see 52 1a below

(2) May the Ādityas, Aditi, Mitra, Varuna, Aryaman, all very straightforward, rejoice (with us) May the Defenders of the world belong to us, may they drink Soma today for our protection

(3) All the Ādityas, all the Maruts, all the gods, all the Rbhus, Indra, Agni and Asvina are praised (by us) Do you protect us (O gods), with your blessings for ever

52

(1) May we be free from bonds (like) the Ādityas themselves, (you are) our defending wall among both the gods and the men, O gods May we while winning, win still more, O Mitrā-Varunā May we, who are yours while prospering, prosper still further, O Heaven and Earth

(2) May Mitra and Varuna, the Defenders, grant that protection to our child and offspring May we not suffer for an offence originating from others, may we not do that which you punish O gods

(2) *raṅgīṣṭhaḥ* is superlative from the root *ṛj* 'to go straight'

52

(1) The poet expresses his desire to be *aditya*, (i e like Ādityas), by being *āditi* (adj 'free from bonds' as at 188 *aditim parusnim* above) See on 482 above *pu r*, i e, *ayast pūr* or the wall of defence, cf (note on) 1514 above and 951 below *d bhavema-bhavantaḥ* The root *bhū* is rarely used in the sense of 'be prosperous', but its derivatives like *bhūti* 'prosperity' (11611d) and *bhūman* 'abundance' (109812) are found in the Rgveda, and establish that sense for the root here

(2) *gopaḥ* plural in view of other Ādityas like Aryaman *vaḥ* supply *vayam*, see 304a above *anya-jatam enaḥ* is a sin originating from others, i e committed by others like the father and other ancestors, cf 865 below Also see 6517aḥ where *anya-krtam* is used for our *anya-jatam cayadhve* c 'to punish', cf *ceta'raḥ* at 605 below

upon the knees and the ankles May not the creeping worm have power over me through a wound of the foot

(3) May all the gods direct away from here that poison which appears on the Śalmali (tree) or in the rivers or is born from the plants May not the creeping worm have power over me through the wound of the foot

(4) May all these rivers the gracious goddesses which flow over slopes or in low and high places which contain abundant waters in them or which do not possess them be free from the Śipada and Śmida diseases while they swell with their waters for us

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(4) *pravataḥ* (cf *apo na pravata yatih* at 8634b) the rivers flowing over slopes with speed are meant *nivataḥ* are waters that are collected in low places like ponds and pools *udvataḥ* are those that are collected in high places like rocky pools on mountain sides *udanvatih* having water in all seasons *anudakāḥ* having no waters in summer All these when they swell with their waters should free men from śipada and śmida diseases For the latter cf Av 4254

51

(1) *anagastve dadhatu* lead it to faultlessness i.e. declare it to be faultless cf 622cd below *aditita* is nature of being aditi i.e. free see 521a below

(2) May the Ādityas, Aditi, Mitra, Varuna, Aryaman, all very straightforward, rejoice (with us). May the Defenders of the world belong to us; may they drink Soma today for our protection.

(3) All the Ādityas, all the Maruts, all the gods, all the Rbhus, Indra, Agni and Aśvinā are praised (by us). Do you protect us (O gods), with your blessings for ever.

52

(1) May we be free from bonds (like) the Ādityas themselves; (you are) our defending wall among both the gods and the men, O gods. May we, while winning, win still more, O Mitrā-Varunā. May we, who are yours, while prospering, prosper still further, O Heaven and Earth.

(2) May Mitra and Varuna, the Defenders, grant that protection to our child and offspring. May we not suffer for an offence originating from others; may we not do that which you punish, O gods.

(2) *rājīsthāḥ* is superlative from the root *ṛj* 'to go straight'.

52

(1) The poet expresses his desire to be *āditya*, (i. e. like Ādityas), by being *āditi* (adj. 'free from bonds' as at 18.8 *āditiṃ pārusnīm* above) See on 48.2 above. *pūr*, i. e. *āyāsī pūr* or the wall of defence; cf. (note on) 15.14 above and 95.1 below. *d* : *bhāvema-bhāvantaḥ* : The root *bhū* is rarely used in the sense of 'be prosperous', but its derivatives like *bhūtī* 'prosperity' (1.161.1d) and *bhūmán* 'abundance' (10.98.12) are found in the Rgveda, and establish that sense for the root here

(2) *gopāḥ* : plural in view of other Ādityas like Aryaman. *vaḥ* : supply *vayám*; see 30.4a above. *anyājātam énaḥ* is a sin originating from others, i. e. committed by others like the father and other ancestors; cf. 86.5 below. Also see 6.51.7ab where *anyā-kṛtam* is used for our *anyā-jatam*. *cāyadhve* : ci 'to punish'; cf. *cetā'raḥ* at 60.5 below.

(3) Begging for the lovely gift of the divine Savitr the active Angirases have arrived here May our great and holy Father, as all the gods, like it with a concordant mind

53

(1) I zealously invoke with my sacrifices and prayers the great and holy Heaven and Earth, for, the ancient poets, when they sang, placed in the forefront even these two great parents of the gods

(2) Bring forth with your newer hymns the ancient Parents, who are the seats of the Rta do come to us with the heavenly people, O Heaven and Earth Great indeed is your protection

(3) For, you indeed have many lovely gifts (meant) for a liberal donor, O Heaven and Earth Bestow on us what may be not-little Do you protect us (O gods), with your blessings for ever

(3) a cf on 42 1 above, the meaning is —The Angirases as the divine ancestors have arrived for the sacrifice, winning a lovely gift for us from Savitr c Mark the metre, the line consists of 2 pentads pīta is Dyauh Pīta Sayana suggests that he may be Vasistha's father Varuna tat i e what the Angirases have done

53

(1) saba dhah see on 8 1 above te is accu dual

(2) pra kṛnūdhuam cf 36 8 above sadane is accu dual of the noun sadana, 'homes of Rta'

(3) áskṛdhoyu (from skṛdhu = kṛdhu 'short') 'which is not short' For kṛdhu cf 10.27 5c

54

(1) Acknowledge us, O lord of the house, be easy of access and free from diseases for us. Whatever we ask of you, do win that for us, be gracious to our bipeds and quadrupeds.

(2) Be our furtherer, O Vastospati, increasing our property with cows and horses, O Indu. May we be ageless in your friendship, accept us as a father does his sons.

54

This is a benediction employed at the time of entering a new home according to the *Asv Grh Sutra* 2.9.9. *TS* 3.4.10.1 prescribes it for a householder before he undertakes a long journey. It is meant for propitiating the genius of the house.

(1) *prati janīhi asma n* 'accept us, recognise us, in response to (*prati*) 'our call', mark the use of *prati* in vv 1 and 2. c. Either take *yat* and *tat* as conjunctives and *prati jusaśva* as 'accept us as your relatives' in view of v 2d, or taking into consideration the phrase *yat tva i'mahe* occurring elsewhere (5.53.13c, 7.16.4d, 7.94.9b, 8.13.5b and 10.36.10b) construe *yat* and *tat* as pronouns and translate 'accept for us, win for being given to us, that which we ask of you' d. The line has developed into a *Jagati* one owing to the formulaic expression as elsewhere, cf 6.74.1d, 10.85.4d and 10.165.1d.

(2) *prataraṇaḥ* 'furtherer' i.e. especially of our life, see 1.25.12, 1.116.10, 8.48.4, 7, 11 and 10.3.10 below. *gaya-spha'naḥ* *gaya* from *gi* 'to conquer' and *spha na* from *spha* 'to grow', cf *tesam* (i.e. *naḥ sphatim a' yaja* at 1.188.9) *indo*. The word is usually used of Soma, but here Vastospati is evidently identified with Soma or Indu, owing to their common attributes namely, *prataraṇaḥ* and *gayaspha'naḥ*, which are used of Soma too at 1.91.12 and 19. Our author had probably before his mind the wording of the hymn 1.91. Thus the attribute *amivaha'* (55.1 below) which is used of Vastospati by our poet, is used there of Soma at 1.91.12. See also *naḥ a' viśa* of 1.91.11 and *viśva rūpa nī a viśān* of our author (55.1). Similarly, *sakha suseva edhi naḥ* occurs both here (55.1c) and at 1.91.15. Thus in spite of the general lateness of the hymns of the first Mandala, our hymns Nos. 54 and 55 must be considered as later than 1.91. This is corroborated even by the nature of the deity namely Vastospati. *a jarasaḥ* i.e. free from the drawbacks of old age. *jara'* or *jaras* by itself was not bad, it is often solicited by Rgvedic poets, see on 30.4 above. It is only the weaknesses of it that are shunned, cf 1.179.1c, 5.41.17, 10.86.11 and the *jaras* from which Cyavāna was freed by the *Asvinā*.

(3) May we associate ourselves with your enabling, pleasant and resourceful friendship, O Vāstoṣpati. Protect us in our rest and also in our work according to our desire. Do you protect us (O gods), with your blessings for ever.

55

(1) Be a kind friend to us, O Vāstoṣpati, killing the diseases and entering all the forms (in the house).

(3) *gātumātī saṁśād* 'resourceful company'; *gātú* from *gā* 'to go'; cf. 13.3c above. *kṣéme-yóge*: See 86.8 below. *vāram* is either a noun meaning 'choice property' (from *vṛ* 'to choose') as in *úṣo vāram váhasi jóṣam ánu* at 6.64.5b or it is equivalent to *vāram ā* or *prāti vāram*, *prāti* being intended to be supplied by our poet who is fond of that word. For *prāti vāram* cf. 2.11.21a; 10.133.7b.

55

Stanzas 5-8 of this hymn are borrowed at Av. 4.5; it is described there as *svāpanam* and in the Sarvānukrama of Kātyāyana as *prasvāpinyah upaniṣadaḥ* or 'a sleep charm'. It is undoubtedly so, being primarily composed for correcting the defect of sleeplessness of men and women in the house of a rich noble. The doctor, very probably the family priest (*purohita*) of the king, being invited with honour, begins his work from the outer parts of the mansion; but before he begins his operation he makes an initial appeal to Vāstoṣpati, the guardian deity of the house where he has to operate (in v. 1). As he enters he meets with the natural opposition from the watch-dog, (graphically described in v. 2), as he was entering the house at night. He silences the dog, sending him to sleep by the repetition of vv. 2-4, where the appendage of 4 letters which is repeated thrice, suggests that the doctor threw some charmed grains at the dog, bringing him under the influence of his charm. In vv. 3 and 4 he stresses the fact that he was an honourable worshipper of Indra and not a thief or a robber. We should also note how he refers to himself in the plural, throughout the hymn. After silencing the dog, the doctor proceeds to the outer apartments of the house, which are usually occupied by the older members of the house. Here he sends to sleep the old parents of the noble, the watch-dog in front of the apartments, the grand-father, other relatives and all other persons like the servants who happen to

be there. Some of them appear to have been sitting, some were making movements, while others were looking at the doctor himself being curious to see what he would do (vv 5 and 6). He, however, forcibly closes the eyes of all these in spite of their attempts to keep them open, as suggested by the word *sam hanmaḥ*, so that all looked as motionless and impervious to the external world as the house itself with all its doors and windows closed for the night (v 6d). In v 7 he makes an appeal to the Moon, who is a great sleep-inducer, for helping him in his task. Here possibly he had reached the middle part of the house with an open square, from where he could see the moon just making her appearance above the horizon, (over the sea, Bay of Bengal?). Here, finally he proceeds to the inner apartment and sends to sleep all the ladies of the house and their maid servants, who had been waiting for their turn to get the benefit of the doctor's charm.

According to the Sanskrit Tradition, the hymn refers to the nightly entrance of Vasiṣṭha into the house of Varuna, his father, for stealing some food, as he was very hungry. Pischel at *Vedische Studien* II, pp 55-57, tries to support this, while other scholars like Lanman (*Sanskrit Reader*, p 370), Bloomfield (*JAOS* 31, p 56), Macdonell (*Bṛhaddevata*, on VI 11) and Oldenberg (*Noten*, II, p 42) hazard a supposition that the hymn is a 'lover's Charm'. But as shown above there is not a single reference either to a theft, or to an attempt at elopement with a girl, in the whole of the hymn. On the other hand, the speaker tells us that he was no robber nor a thief, but a respectable (mark the use of plural forms for himself) worshipper of Indra. He openly enters the house while people were moving about and also looking at him and there is absolutely no suggestion anywhere that the speaker wanted to enter the house stealthily or unlawfully. Nor does he appear concerned with any particular girl when he puts to sleep the ladies of the inner apartment. He, however, appears to be a stranger to the house, as the behaviour of the dog would show. As suggested above, he may be a Rāja-purohita, who was expected to be well-versed in Atharvānic charms, his services may have been specially requisitioned by the owner of the house who seems to be an important and rich person, perhaps a noble at the king's court.

The hymn is comparatively late as suggested by the nature of its contents, words like *sarva* and *punya* which are rare in the earlier parts of the Rgveda and the general metrical structure of the hymn. It has found a place here after No 49 owing to the mention of Vāstospati in v I, Vāstospati being the deity of No 49.

(2) O bright and tawny son of Saramā, when you display your teeth, there shine forth lances brightly as it were, within your jaws, while you snap (at me) Go well to sleep

(3) Attack a thief or a robber, O son of Sarama O you who repeatedly run at me ' You attack the bards of Indra ' Why do you behave wickedly towards us ? Go well to sleep

This Rgvedic sleep charm of a general nature was later on changed into what may be called 'a Lover's charm' by the author of the Atharvānic hymn Av 45 At Kausika Grhya Sutra that hymn is prescribed for hypnotising an unwilling woman for an easy approach. Consequently significant changes in the wording of the hymn have been made. Thus *sarve* in Rv v 5 is changed to *asyai* in Av v 6, *yas ca pasyati no janaḥ* in Rv v 6 is changed to *yas ca tiṣṭhan vipasyati* in Av v 5. The dropping of *naḥ* is significant, its presence would be inconsistent with a stealthy approach. Further the concern for the speaker's own safety and secrecy which is introduced in the Av hymn by the words *na ti pasyati kas ca na* in v 2 and *aristaḥ* and *akṣitaḥ* in v 7 also suggest the employment of this old material for a new purpose, namely bringing under one's control a particular girl referred to by the word *asyai* in the Av hymn.

(1) *amivaha* The attribute is very significant in the context as suggested above. The speaker naturally appeals to this aspect of the Guardian Deity of the house, when he wants to correct 'a disease' of sleeplessness among the inmates of the house. *naḥ* refers to the speaker, i.e. the doctor himself. We may compare a similar appeal to the herbs by the doctor at 10 97 1-5 and 14-16 *viśva rūpani* 'all forms' i.e. all individuals in the house, as at 1 188 9, 10 136 4 and 10 139 3 *aviśan* 'entering them' i.e. taking them in his charge. In the case of Soma with which Vastoṣpati is identified at 54 2 (see note on *indo*), this expression occurring at 8 15 13 and 9 25 4 means 'assuming all his different forms' from the creeper to the juice.

(2) *sarameya* This is a reference to the dog's descent from the mythical Saramā, with the intention of winning his favour. *viśva* is an Utprekṣa, the fangs of the dog being fancied as shining like so many lances. *baps* 'to snatch, snap' (seems to be a reduplicated form of *bhas*) *ni su svapa* is a refrain, cf 50 1-3 above.

(3) *ra* IV 'to bark at', cf 1 182 4a *punaḥ-sara* cf *punar hanaḥ* *akṣa saḥ* at 10 34 7. A gradual and repeated advance against a stranger is characteristic of a dog. In c the speaker warns the dog, in d he argues

(4) Tear you to pieces a hog or let the dog tear you away, you attack the bards of Indra ! Why do you behave wickedly towards us ?
Go well to sleep

(5) Let the mother sleep, let the father sleep, let the dog sleep, let the lord of the house sleep Let all the relatives sleep, let all these men around sleep

(6) As they close this house, so do we close the eyes of him who sits, of him who walks and also of the person who is looking at us

(7) We send to sleep all these men with the help of that powerful Bull of a thousand horns, who has risen from the ocean

(8) We send to sleep all the maid servants lying in the verandah and women who lie on movable coaches, or on bedsteads, as also those ladies who are surrounded by sweet fragrance

(4) *ducchunayase* Denom from *ducchuna* (*dus-suna*) 'evil, evil spirit' Cf 10 37 12cd and Introduction sec 5(9)

(5) *vispatih* Probably the oldest member of the house is meant, cf *jūjūrvaṇ vispatih* at 1 37 8

(6) *akṣaṇi* stands for 'eyes' and other sense organs which do not function during sleep The simile shows that the doors and the windows, corresponding to *akṣaṇi*, were closed for the night

(7) The thousand horned Bull is surely the moon, she is said to have risen from the sea (in the east, Bay of Bengal ?) Perhaps it is a mere fancy of the poet due to the cool rays of the moon Obviously this has nothing to do with the 14 'jewels' churned out from the ocean It is also possible that only the celestial ocean (*uttaraḥ samudrāḥ*) is meant, see 1 105 1a, 8 82 8a

(8) The stanza mentions different classes of women of high and low status *punṣyagandhasaḥ* are the important females of the house rolling in flowers and cosmetics c is metrically defective, it requires one more syllable, the defect is corrected in the Av where the reading is *punṣyagandhasaḥ*

(1) Who are these distinguished youthful sons of Rudra, having a common home and good horses?

(2) None indeed knows the births of these; (but) surely, they mutually know their origin.

(3) They have mingled with each other with their self-purifying (bodies); the hawks, who roar like winds, have vied with each other.

(4) The wise man has known these secrets, namely, that the great Pṛṣṇi bore her udder (for these).

(5) May that clan be rich in heroes, conquering from old days and increasing its strength, through the (favour of) Maruts.

(1) For metre see note on No. 34 above. Here in addition to the transitional stanza No. 10, we have a single hemistich in the Triṣṭubh metre immediately after it. *vyáktāḥ* : (from *vi añj*) 'well adorned, distinguished'; cf. *uṣā'ḥ raśmibhir vi aktā* at 77.3 below. *rudrásya máryāḥ* : The Maruts are called the sons of Rudra and Pṛṣṇi at 2.34.2; but sometimes a different parenthood is claimed for them, for which see VM. p. 78. *su-áśvāḥ* : The horses of their chariot are meant; but at least in one place (5.61.2-3) the reference seems to be to their riding on horse-back.

(2) *janítram* : 'the birth', i. e. its time and place. Cf. 34.2 above.

(3) *svapū'bhiḥ (tanū'bhiḥ) mithó vapanta* : cf. *punāné tanvā* (dual) *mithāḥ* 'mutually purifying their bodies' said of H. and E. at 4.56.6; *mithó hinvánā' tanvā* (Indrāgni) 'mutually urging their bodies' at 10.65.2. *vā'tasvanasaḥ* : cf. *taviṣvaṇásaḥ* at 4.6.10d (*svana* = *svanas*; see on *āgas* at 97.2 below). *śyenā'ḥ* : they are called *divāḥ śyenā'saḥ* at 10.92.6 and *kaṁsā'saḥ* at 59.7 below.

(4) The Ninyas are that the Maruts were borne in her womb by Pṛṣṇi. *ú'dhaḥ* 'udder, bosom'; supply *ebhyaḥ* : cf. 2.34.2cd and 10b.

(5) *viś* : This is the same as the *gaṇá* mentioned in v. 7; see below.

(6) They are the best performers of their march, most glorious by their glory, united with grandeur though fierce by their vigour

(7) Fierce is your vigour and firm are your physical powers
Through the Maruts indeed is this band powerful

(8) Bright is your strength, stormy are the wrathful minds of the daring Host (of Maruts), like a Muni

(9) Wholly separate from us the flashing weapon, may not your disfavour cling to us here

(10) I invoke the dear names of you, the victors so that you may (drink) to your satisfaction, being eager for it (i.e. the Soma), O Maruts

(6) *yeṣṭhaḥ* and *sobhīṣṭhaḥ* are superlatives directly from the roots *yā* and *subh*

(7) *gana* is 'the band' of worshippers as at 5 79 5 and 6 56 5, but in view of the epithet *tuviśman*, it is not unlikely that the *gana* of the Maruts is meant, cf 58 1ab below in particular *marudbhīḥ* may be a free expression for *marutam*, as Sayana recognises. In that case even the *vis* in v 5 may be the Maruts themselves, cf 1 39 5cd, 5 26 9. The Maruts are called *ganasrī* at 5 60 8 the idea behind the use of the instrumental in vv 5 and 7 may be to suggest that each one of the gods lends to the beauty and strength of the whole group

(8) *krudhmī* (= *krudhmīni*) *manamsī* is the Upameya *dhunīḥ* is the common property agreeing with the Upamāna *muniḥ*, which is in the same metrical Pada *dhunī* (from *dhvan*) 'blustering, stormy'. The word *muni* is of rare occurrence in the Rv, but at 10 136 2-5 he is described as one who moves through the air with great speed like that of the wind and in a state of wild ecstasy or frenzy

(9) *diḍyu* (from *di* 'to shine') is 'a flashing weapon' used in battles, cf 85 2b below and 4 41 11c, 6 46 11cd, it is comparable with *diḍyut* (from *dyut*) at 25 1 and 46 3 above and 57 4 below *pranak* (from *pranas*) Aor 3s, cf 94 8 below, (always written as *pranak* in Pada Paṭha as if it were a form of *prc*)

(10) *trpan* = *trpat* (Pada Paṭha) It is an adverbial form meaning 'fully, upto satisfaction', usually occurring with the root *vr̥s* as at 3 32 2, 10 116 1 or *pa* as at 2 11 15, 2 36 5. So that the verb *vr̥sadhvam* is to be supplied here after the preposition *a'*. In this hymn they are invited for a Soma offering (cf vv 12ab, 14cd), though this is not very clearly stated

(11) (They are) possessed of good weapons, active, adorned with lovely Niṣkas and themselves decorating their bodies.

(12) Bright are the offerings of you, who are bright, O Maruts. I send a bright sacrifice to you who are bright. These followers of Ṛta, of bright origin, pure and purifying, have come to (i.e. observed the rules of) Satya, in accordance with Ṛta.

(13) Right on your shoulders are the Khādis, O Maruts; the gold plates are resting on your chests, brightly shining like lightnings when associated with the rains (i. e., rain clouds). You are exerting yourself with your weapons at will.

(14) Your firmly grounded lustres shoot upwards; distinguish

(11) *iṣmín* (from *iṣ*) 'active, violent, turbulent'; cf. 5.52.16d and 5.87.5e. *suṇiṣkāḥ*: *niṣkā* is 'a chain, an ornament of gold' worn even by Rudra (cf. 2.33.10), or received as a gift from the patron by the priest (cf. 1.126.2). At 5.19.3 a bard called Bṛhaduktha is called *niṣkā-grīva*, which would show that the *niṣkā* was to be worn round the neck. *tanvāḥ śumbhamānāḥ*: cf. 59.7a below and 1.165.5.

(12) A pun on the word *śuci. ṛténa satyām āyan*: 'Have fulfilled their promises according to Ṛta'; see Introduction. *ṛtasā'paḥ* is significant.

(13) *khādi* is an ornament worn by the Maruts either on their arms (*āmisa*; 1.166.9c), or their hands (1.168.3d) or even on their feet (5.54.8). *rukmaḥ* are the golden breast-plates (1.166.10; 5.54.8b). See e.g. 5.54.11 for their ornaments. Construe *c* with *ab*: The Khādis and the Rukmas of the Maruts on their shoulders and breasts are compared with the flashes of lightning on the showers of rain; both are bright and enhance each other's beauty. Cf. also *khādīnaḥ (marutāḥ) vi abhriyā nā dyutayanta vṛṣṭāyaḥ* at 2.34.2ab; and *tāva śrīyo varṣyasyeva vidyūtaḥ* said of Agni at 10.91.5. *d: ā'yudhair yācchamānāḥ* 'exerting with your weapons'; *yam* 'to exert oneself, stretch out, raise', the same as *ri āyam* (cf. *vyāyāma*).

(14) *budhnyā' mādhamāsi*: 'powers belonging to the bottom', i.e. emerging from a firm ground, inherent; or 'coming from the bottom and rising up to the heaven', thus suggesting great height and depth of

your names; O Holy Ones. Accept this household thousand-fold share of the Gṛhamedha (Iṣṭi), O Maruts.

(15) If you appreciate what is thus said in praise of you, O Maruts, at the call of this powerful priest, give us very quickly, riches associated with good physical strength, which a stranger—an enemy—may never endanger.

(16) These youthful Maruts who are possessed of graceful movement like horses, who bedeck themselves like (youths) visiting a magical show (or, who look like Yakṣas), are sprightly like children brought up in palaces and playful like sucking calves.

(17) Being gracious, may the Maruts take pity on us while they favour (for us) the two firm-built worlds. May your weapon which kills cows and men, be away from us; bend yourselves towards us, O gods, with your favours.

their lustres, powers, etc.; cf. 58.1d below. *nā'māni prā tiradhvam* 'lead your names to greater fame'; *gṛhamedhī'yam bhāgām*: Gṛhamedhīyā Iṣṭi is meant, for which cf. Śat. Br. XI.5.2.4. At 59.10 below they are themselves called *gṛhamedhāsaḥ* 'receivers of the sacrificial share at the house'.

(15) *anyāḥ* 'a stranger, a rival'; cf. 1.125.7cd; 10.34.14d.

(16) *yakṣadr'saḥ mār्याḥ*: *yakṣá* is 'an unusual sight', 'a magical show' and *yakṣadr's* is either 'one who goes to visit a *yakṣá*', naturally with a fashionable dress, or 'one who looks like a *yakṣá*', i.e., has a curious appearance. Cf. 61.5 below and on *yakṣá* at Introduction, section 5(3). *mār्याḥ* may even be taken as referring to the Maruts themselves as at v. 1 and 5.61.4ab; 10.77.2a. *harmyá* in Rv. seems to mean 'a palace, a rich man's house'; *śísu*, here evidently refers to a 'human child' as at 5.43.14 and 6.16.40, as against *vatsá* which almost always means 'a calf' of a cow. In some passages *śísu* too is used of a 'young one' of an animal. For the simile in 'd cf. 10.78.6c; the word *payodhāḥ* has a double meaning: 'bringers of rain water' with the Upameya and 'suckers of milk' with the Upamāna.

(17) In c the fall of lightning is meant; it is conceived as a weapon of the Maruts sent as a punishment; cf. 57.4 below and 1.172.2.

(18) Our Hotṛ priest being seated, repeatedly calls upon you, praising your unfailing gift, O Maruts. That faithful (priest), who is a defender in charge of such a (clan or people) like this, calls upon you with his praises, O mighty ones.

(19) These Maruts stop the swift one; these bend the strength of the strong one. These carefully protect the (worshipper's) hymn from the enemy and direct their strong hatred towards the niggard.

(20) These Maruts inspire even a meek person or even a restless one, as indeed the gods choose to do. Drive away, O mighty gods, (all sorts of) darknesses. Bestow on us every sort of child and descendant.

(18) *vaḥ jōhavīti*: cf. *tvā jōhavīmi* at 29.4; *tvā jōhavīti* at 41.5 above and *vām jōhavīmi* at 93.1 below. Geldner would construe *rātīm* as an object of both *gṛhṇāh* and *jōhavīti*. *i'vataḥ* 'of such a one'; cf. *i'vato me vácāṁsi* at 23.1 and *tvā'vān* 'like you' at 32.23; or *mā'vate* at 32.21 above. Supply *jánasya* or better *vṛjánasya* after *i'vato* in view of 1.101.11ab (*marút-stotrasya vṛjánasya gopā'h* *vayám*). The *jāna* (cf. *bhā'ratam jānam* at 3.53.12) or *vṛjāna* is, of course, the Bharata clan under Sudas; by *i'vat* 'such as this', the smallness and weakness of the clan is probably suggested. See 33.6 above. The poet is thinking of an impending battle, as v. 22 shows. *ádṛvayāvīn*: *drayāvīn* (from *drayā*) is 'one who tries to serve two masters' and hence 'unfaithful'.

(19) *sáhas* is both a noun and an adjective and has the same accent in both the cases. For the latter cf. 10.176.4 (*ayám agniḥ sáhasā cit sākhyān* 'This Agni is stronger than even the strong'). *vanuṣyatāḥ* (abl.): cf. *vanuṣyāti* at 82.1 below. Also cf. 1.15a and 4.9a above. *āraruṣe*: *ārarivas* (*rarivas* pf. pt. of *rā*) is a stingy person who does not give gifts (cf. 1.13 above) and is inimical to the priestly class.

(20) *yáthā vāsavo juṣánta*: cf. *júṣti* at 33.4 and *jóṣam ā* at 43.4 above; also *yáthā vāsāt* at 8.66.4. Or (less likely) *yáthā* may be taken as an Upamā-Vācaka: 'These Maruts encourage a meek person, just as the gods like even an over-zealous (worshipper)'. *bhṛ'mi* from *bhram* means 'a wanderer, over-zealous (worshipper)', in contrast with the *radhrá* 'a meek, submissive person'. *bhṛ'mi* is otherwise used of deities, namely Indra (4.32.2) and Agni (1.31.16). *c*: *támāṁsi* may even be understood in the secondary sense of 'ignorance' ('darkness in the heart') as at 5.31.9d.

(21) May we not stay away from your gift, O Maruts; may we not hold ourselves back during your distribution (of gifts), O chariot-lords. Give us a share in an enviable treasure, which is well collected and belongs to you, O mighty ones.

(22) When brave people clash together with high feelings for the sake of the active (streams of rivers), plants and homes, be surely our defenders from the enemy in the battles, O Maruts, O sons of Rudra.

(23) You have produced (i. e. occasioned) many ancestral hymns, which even in former days were sung in your honour, O Maruts. With Maruts (by his side) a fierce warrior becomes a victor in battles; with Maruts (to help him), a horse becomes a winner of loot.

(24) May we have a strong warrior, O Maruts, who is a powerful supporter of men, through whom we may cross the waters (i.e. the

(21) *nír arāma* : aor. of *i* 'to go'. *paścā't daghma* : cf. *mā'te rā'dhasaḥ nír arāma mā' grhāmahi* at 8.21.16. *daghma* : aor. of *dagh*; see on 1.21c above. *vasavyām* 'a treasure'; cf. 37.3 above. *sujātām* (*vasavyām*) 'well born' i. e. well collected; the use of this adjective is peculiar; it is used only in its secondary sense of 'good, praiseworthy'.

(22) *sám hánanta* : *sám han* 'to strike together, close'; cf. 55.6c above and 1.53.7b. *b* : 'Waters, plants and men' are the causes of wars; cf. 6.19.12cd among others. *Yahvis* are the same as *divó yahvī'h* at 70.3b below and also at 3.1.6b and 9d; they are the rivers; cf. *sravātaḥ saptá yahvī'h* at 1.71.7b; *ā'po yahvī'h* at 2.35.14cd and *nadyāḥ saptá yahvī'h* at 9.92.4d. *aryāḥ* (abl.) 'from the enemy'; or a nominative, going with *trātā'raḥ* 'noble defenders'.

(23) *bhū'ri cakra* : (a) 'You made i. e. occasioned many of our ancestors' hymns', by performing your heroic deeds, or (b) 'you regarded them highly'; cf. the words *bahú manyamānaḥ* at 10.34.13; also *stómam mahás kṛdhi* at 8.36.6; and *svadanti* 2.2 above. For the former cf. *pratnavāt janaya gíraḥ* at 8.13.7a and 9.25.5a. *b* : *purā'* with a present tense form; see on 88.5 below.

(24) *a* : *vīráḥ* here is a patron; cf. 74.6b below; or it may be even a brave son, who may be able to defend and help the people under his protection by procuring divine help for them, as Vasiṣṭha and

dangers), for obtaining a safe dwelling. May we as belonging to you, proudly possess our own home.

(25) = 34.25.

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(1) Your name which is peculiar to Maruts, mightily rejoices in the sweet (Soma) at the sacrifices, O Holy ones, who cause even the two vast worlds to tremble; the fierce ones fatten the fountain when they march forward.

(2) For the Maruts do recognize their singer; they are the furtherers of a sacrificer's hymn. Being pleased, occupy our grass seat today at the sacrifices, for a sacrificial feast.

(3) Other gods do not shine so much as these Maruts do by their golden ornaments, weapons and persons! These all-adorning Maruts, bestowing lovely hues on the two worlds, put on a common decoration indeed, for the sake of glory.

Viśvāmitra did. See also v. 18c above. *apāḥ*: This word very often metaphorically stands for dangers (*duritā'*), which are compared with broad, deep and so unfordable rivers. *svām ókaḥ abhí syāma*: Cf. 48.2a above and *viśvāni saubhagā abhí astu* at 8.1.32c.

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(1) *mádḥvaḥ* is to be construed with *madanti*, which root is often used with the genitive of the object, in addition to the instrumental and the locative of it. *mā'rutam nā'ma* is the subject of *madanti* which is used in the plural in view of the number of the Maruts intended by the collective noun; for a similar construction cf. 59.7cd below. *útsam* (i. e. *udrīṇam útsam*) is a rain-cloud; cf. 2.24.4d; 8.7.10c; also cf. 5.54.8cd and 8.7.16bc.

(3) *anyé* i. e. *devā'ḥ*: cf. 5.81.3ab. *viśvapiśaḥ*: cf. *ápimśat bhūvanāni viśvā* at 10.110.9.

(4) May that flashing weapon of yours be away (from us), O Maruts, (even) when we may commit some offence against you through our human weakness. May we not be within the clutches of it, O Holy ones; may your most delightful favour be ours.

(5) May the Maruts, the faultless, pure, purifying gods, find delight in whatever (offering) has been prepared here. Protect us well with your favours, O Holy ones; further us with foods in order that we may prosper.

(6) And may the manly Maruts enjoy our offerings, being praised with all their (praiseful) names. Give us the immortal (drink) that we may have offspring. Awaken wealth and gifts (among our patrons) through your kindness.

(4) *a* : cf. on 56.9 above. *puruṣdātā* : (Instrumental) 'owing to our human nature'; cf. 75.8 below and 10.15.6d. It is the same as *puruṣatātā* at 4.54.3b and 5.48.5c. *c* : *āpi bhūma* : *āpi-bhū* 'to be under the control of'; cf. 2.11.12a; 8.44.28ab (with the loc.). *sumatīś cāniṣṭhā* : cf. 70.2a, 5d below; superlative from the root *can* 'to rejoice', for which see 70.4a below.

(5) *kṛte* : i. e. *haviṣi* (11.4b above) or *haryé* (1.123.7dc), or *svadhṛaré* (5.17.1c); also cf. v. 6 below *harīṃsi ryantu*.

(6) Construe *visrebhīr nāmbhiḥ stutāsaḥ harīṃsi ryantu*. *c* : *prajā'yai* (for getting offspring) *amṛtasya dādāta*; cf. 36.9c above. *amṛta* in this context is the 'essential nourishment' (corresponding to *vāyas*) existing in the waters as at 1.23.19a, or in cow's milk as at 1.71.9d. *prajā'* or offspring is expected as its *phala* which in its turn secures a continuity of race; this last is called *amṛtatrá* at 5.4.10d; cf. *prajā'bhir amṛtatráṃ āyām* 'may I enjoy immortality, i. e. continuity of race, through children'. This same *amṛtatrá*—and not *amṛta*—is also sought after at 1.31.7ab; 5.53.4c and 10.107.2c. Thus the idea is clearly that *amṛta* secures *prajā'* and this latter secures *amṛtatrá*, or immortality through the continuity of race. It is in this context that *amṛta* is desired from the gods at 59.12d; 81.6a below; also at 1.125.6cd; 5.2.3c; 6.75.18b. On the other hand *amṛta* at 9.113.8ff is only an adjective and not a noun. *jigṛtā rāyāḥ raghā'nī* : Cf. 64.5c and 97.9c below. *sunṛtā* is instrumental; but it could be even *sunṛtāḥ* (accus.) against Pada Pāṭha; cf. 79.5ab below.

(7) Being praised, O Maruts, visit our patrons, all of you, with your protection all around,—patrons, who being possessed of a hundred gifts, always enrich us of their own accord. Do you protect us (O gods), with your blessings for ever.

58

(1) Sing aloud in honour of the Host (of Maruts) which grows together and is the Strong one of the divine race And they pound (i. e. press asunder) the two worlds by their greatness; from the beamless (world) of Nirṛti they rise up to the firmament.

(7) *marutaḥ viśve*: i. e. all Maruts of different forms and names; cf. *ā nā'mabhir marúto vakṣi viśvān ā' rūpébhir jātavedo huvānāḥ* at 5.43.10ab. *sarvātātā*: *sarvātāt* or *sarvātāti* means 'complete fulness, totality'; *tāt* or *tāti* is either an extension of the affix *tā* or a separate one derived from *tan*. For the word see 18.19 above and also on *devātāti* in 39.1 above.

58

(1) *sākam-úkṣ* 'That which grows together'; cf. *sākamur'dhā rájasi* at 9.68.3. At 5.56.5b the Maruts are called *sam-úkṣita* 'growing together'. *gaṇá* is the *mā'ruta gaṇá* as at 5.61.13 (*yúvā sá mā'ruto gaṇáḥ*). *kṣodanti* 'pound', i. e. press on either side as their greatness is too big to contain for the H. and E. *nirṛteḥ* (geni.) *avamśā't*, (i. e. *sthānāt*); *avamśá* is 'a beamless structure', here the home of Nirṛti (fem.) the goddess of Destruction, namely, the bottomless abyss; for Nirṛti s. 37.7 above. *avamśá* occurs in the sense of 'a beamless structure', namely, the mid-air, at 2.15.2a and 4.56.3d. *vaṁśá* is the vertical bamboo pillar which is the main support of a structure; cf. 1.10.1cd. The *avamśá* of Nirṛti is supposed to be a deep beamless abyss under the earth; it is probably the same as *anārambhaṇám* and *anantám vavrám* mentioned below at 104.3. Cf. also *nirṛter upástha* at 10.18.10d; 10.161.2c. For Nirṛti see Intro. sec. 5(11). *d*: They seem to come from the depth of the lower world and rise up to the very firmament of the heaven; cf. 56.14a above.

(2) Your birth, *tōo*, is through the vehement one (i. e. Rudra), O fierce, O very wrathful ones, O untiring Maruts, who are pre-eminent by your lustres and might. Every one that sees the light of the sun, trembles at your march.

(3) Bestow ample vitality on your patrons (O Maruts); may the Maruts surely like our careful praise. Just as a trodden path may advance a creature (i. e. the traveller), so may you further us with your enviable favours.

(4) A poet favoured by you gains a hundred gifts, O Maruts; a horse favoured by you overpowers and wins a thousand. And a sovereign ruler favoured by you kills his opponent. May that gift of yours be pre-eminent, O Shakers.

(5) I serve those (sons) of the bounteous Rudra; will the Maruts

(2) *jan ū' h* is nom. sing. of *jan ūs* (masc.); cf. *jan ūsam* at 2.42.1 (acc. s.). *tveṣyā h* is Rudra, the same as *tveṣā* at 2.33.14. Others take it as a noun meaning 'fury'. At 56.2 and 4 above, we are told that their birth is a secret known only to themselves, but that a wise man can guess how they were born of the pair Rudra and Pṛṣni. *prā-as* 'to be eminent'; cf. v. 4d. *d* : cf. 1.39.6cd; 1.166.5cd; 5.57.3b and also 83.2c (*bhūvanā swardr'śaḥ*) below. *swardr'ś* : see on 37.2 above.

(3) The simile in *cd* is peculiarly expressed; *nā* seems to have been used where *yāthā* was expected; cf. 2.34.8cd, 12cd for similar use. The Maruts are compared with 'the traversed path' in respect of the common property namely, 'causing progress', which however, is repeated by means of the same root (but different prepositions) in the two sentences. Cf. 59.2c below for a similar use of these two prepositions with the same root. *spārkhā'bhīr ūtibhiḥ* : cf. 84.3. *tireta* (opt. 2 pl.) is the same as *tiretana* at 8.18.22c. Sāyaṇa and Geldner wrongly consider this as a singular form.

(5) *rudrāsya* i. e. *sūnū'n* : cf. 5.42.15b. *mīdhū'saḥ* may be taken either as accus. pl. going with *marūtaḥ* (1.169.6) or as gen. sing. going with *rudrāsya* as at 6.66.3a. *nāmsante* : aor. sbj. of *nam*. *sasvartā* and *ā'viḥ*, with *kṛtam* supplied (s. 1.24.9d; 6.51.8d) should rightly go with *ēnaḥ* and not with *jihīṣiré* (Geldner); cf. 8.47.13ab; 10.100.7ab. *sasvár+ta* 'done in a secret manner'; the word is an

bend towards us again? We pray to these Victors and remove that guilt which they hate, whether (it is) secretly or openly (committed).

(6) That good praise of the liberal gods is loudly sung; may the Maruts accept this hymn. Separate the hateful foe even from afar, O mighty gods. Do you protect us (O gods), with your blessings for ever.

59

(1) Grant him your protection whom you defend and whom you lead, here and there, O Agni, Varuṇa, Mitra, Aryaman and Maruts.

(2) Owing to your favours, O gods, a worshipper overcomes his enemies on the welcome day. He, who gives you according to your choice, advances his home and acquires great food stores.

adverbial instrumental of a noun in *tā* from the adverb *sasvār* (cf. 59.7a below). *áva imāhe*: The root *i* is used in the sense of 'pray to a deity (gen.) for something (accu.)'; cf. 81.4 and 94.9 below; with the preposition *ava* it is used in the sense of 'pray to a deity (gen.) for removing something (accu.)'; cf. 1.24.14 (*ávā te hēlo imāhe*). This use of the root may be compared with that of *yaj*; cf. *yājante asya sakhyām* at 36.5 above and *sunvāno hi śmā yājati áva dvīṣaḥ* at 1.133.7. Also see note on 60.9a below.

(6) *c*: cf. 6.47.13d.

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The hymn is composed in different metres; 1-6 are three Bārhatā Pragāthas: 7-8 are Triṣṭubhs; 9-11 is a Gāyatrī Trīca and 12 is an Anuṣṭubh. The last stanza is one of the 6 (the other five are 10.20.1; 10.121.10; and 10.190.1-3) which are not divided into Padas by the author of the Pada Pāṭha.

(1) *idām-idam*: 'here and there' goes with both the verbs; cf. 8.21.9ab; mark the peculiar accent of the vocatives in *c*. Really speaking the last three should have been left unaccented; but each of them is regarded as separately addressed to the deity and so forming independent sentences and thus accented as at 5.67.1c and 8.19.35c.

(2) *priyé dhani* i.e. on the day of the expected final victory; cf. 1.110.7cd. It is called *pār̥ya* before the victory is won. cf. 32.14 and 21 above. *kṣāyam* 'home'; 1.40.7d; 1.133.7a. *prá-vī tirate*: see on 58.3 above. *vārāya* is the same as *vāram ā* (6.6 above and 65.4; 70.5-6 below) meaning 'according to choice or liking'.

(3) Vasiṣṭha shall not neglect even the last one among you. When our pressed juice is ready today, drink all of you, together, O Maruts, longing for it.

(4) For, your favour never fails him whom you have granted it, in battles, O heroes. May your newer favour turn towards (us); come quickly, (O gods) longing to drink.

(5) Do come to drink the gladdening juices, O gods of zealous bounty. For, indeed, I have brought these offerings to you, O Maruts. Do not, please, go elsewhere.

(6) Occupy our grass seat and favour us well, for giving us enviable treasures. Unfailing (in your bounty), O Maruts, may you rejoice here in the sweet juice of Soma to the accompaniment of our Svāhā call.

(7) Secretly adorning their bodies, the blue-backed swans have

(3) *pari māmsate* from *pāri man* (aor. sbj.) 'to neglect'; cf. 93.6c below.

(4) c : cf. 1.107.1c; 10.64.1d. *sumatīḥ* is the favour of the gods as at 57.4d above; cf. also 24.6b above and 70.5d etc. below. *pipīṣavaḥ* is vocative.

(5) *ghṛṣvi-rādhasaḥ* : cf. *tāva rādhah somapīthā'ya harsate* at 1.51.7b; also *ghṛṣveḥ sthāvīrasya vā'jasya* at 93.2 below. The Maruts themselves are called *ghṛṣvi* 'zealous' at 1.85.1. *ghṛṣvi* from *ghṛṣ = hrṣ* 'to be eager or itching for'.

(6) *avitā* is irregular aor. ipv. 2nd pl. of *av* in place of *aviṣṭa*; cf. *aviṣṭana* at 18.25 above; the aor. sign *ṣ* is dropped as in *ātārīma* for *ātārīṣma* at 8.13.21d; in the latter case surely owing to the needs of the metre, as suggested by Oldenberg, *Noten* II, p. 47. *spārḥā'ṇi vāsu* : cf. 56.21 above and 81.3 below. *āsredhantaḥ* 'not failing' (in your work as requested in ab); s. 32.9a above and 3.29.9b.

(7) a : *sasvāś cid hī*; cf. 60.10a below. *sasvāḥ* and *sasvārtā* (cf. on 58.5 above) mean the same. b : The Maruts are compared with the Hamsas even at 2.34.5. *nīlaprṣṭhāḥ* : They are covered

flown hereward. You, the entire host, have sat around me, enjoying at the libation, like jolly men.

(8) May that badly irritable (enemy), who seeks to kill us in spite of our (watchful) minds, O Maruts, be handed over to the snares of Druh, O Vasus; do kill him with the most scorching weapon of yours.

(9) This is the offering, O torturers; accept it, O Maruts. (Do come) with your favour, O devourers of foes.

(10) Do come, O Maruts, who receive their offerings at home; do not go away; (do come) with your favour, O very liberal gods.

(11) Here, just here, do I choose (to offer) you a sacrifice, O Maruts, O self-strong ones, O poets, O (gods) possessed of sun-like (blazing) bodies.

(12) We worship Tryambaka, the sweet-scented, wealth-increasing god. May I be released from death, like a gourd from its stem, but not from deathless (life).

with dust and clouds. *raṇvā'ḥ nāraḥ* : They are either priests (as at 5.7.2) or fighters (as at 10.115.4c) in a happy mood. *seda* (2 pl.) and *madantaḥ* go with *śārdhaḥ* (sing.) as at 57.1ab above.

(8) *durhṛnāyúḥ* : Denom. adj. from *durhṛnā* 'bad anger' (from *dus* and *hṛnā*, noun from *hr* 'to be angry'). *c* : *druhāḥ* *pā'sān* : cf. 61.5c below and 16.8c above.

(9) *yusmā'ka* here and in the next stanza stands for *yusmā'kam*; elsewhere it is an adjective; cf. *yusmā'kābhir ūtibhiḥ* at 1.39.8. In *c*, supply *ā' gata* from v. 10. Really speaking v. 10 is a continuation of v. 9c.

(10) *ac* belong together; *b* is only an elaboration of *a*.

(11) *sūryatvacāḥ* (cf. 8.91.7 used of *Apālā*) is vocative, accented because it is separately intended.

(12) *amṛtāt* 'long and fruitful life'; see on 57.6 above. As against *mṛtyú* (untimely death) *amṛta* is 'continued life through descendants' (= *amṛtatva*). For the simile, cf. *Av.* 6.14.2cd.

60

(1) When, O sun, being dissociated from guilt, you may speak out today, while rising, the reliable (word) to Mitra and Varuṇa, may we be dear to you among the gods, O Aditi and Aryaman, while we praise you.

(2) This, that well known observer of men, the sun, rises above the earth, over both (creatures, i. e. gods and men), O Mitra and Varuṇa, as the protector of all the moving and stationary (creatures), observing honest and crooked (deeds) among the mortals.

(3) He has yoked his seven golden mares from their stable, which, while they shower nourishment (on us), carry the sun, who being devoted to you, O Mitra and Varuṇa, keeps a good watch over your laws and creatures, as (a cowboy) over (his) herds (of cattle).

(4) Your strong horses, laden with sweet gifts, have started

60

(1) The rising sun is supposed to find out and hand over to Mitra and Varuṇa the guilty persons. *ánāgāḥ* is significant; it does not mean 'faultless', as in the case of 'men' at 62.2 below, but it means 'one who cannot stand any guilty men or their guilt', when used of a deity; cf. also 66.4 below. We may compare *anenā'ḥ vāruṇaḥ* at 28.4 above, but *anenā'ḥ* (*ahám*) at 86.4 below. *aryaman* is inclusive of Mitra and Varuṇa too; s. v. 4cd.

(2) *ubhé abhí úd eti* : cf. *vṛṣabhām* (*indram*) *abhí úd eṣi sūrya* at 8.93.1. *ubhé* are *ubhé jánmanī* as at 1.141.11c; cf. also 9.1c and 33.12a above; or perhaps *sthātṛ* and *jagat* are meant; cf. c and 4.53.6ab. d : This Páda is repeated with reference to the Sun even at 4.1.17d and 6.51.2c; cf. also 2.27.3cd.

(3) a : cf. 1.115.4c; 5.45.10b. c : *dhā'māni* are 'laws' of Mitrā-Varuṇā; cf. 4.5.4cd; 6.67.9ab and 10.89.8cd. d : *yūthā'iva* : Supply *paśvāḥ* and *paśupā'ḥ* or *gopā'ḥ* to complete the simile and cf. 5.31.1c; 6.19.3c; also 4.2.18ab.

(4) *pṛkṣā'saḥ* (adj. from *pṛc*) : The horses are meant as seen from 4.45.2ab; Sāyaṇa takes the word to mean 'foods'; but the word

upwards. The sun, for whom the sons of Aditi, Mitra, Varuṇa and Aryaman, dig out his paths with common consent, has risen up to the bright flood, i.e. the sky.

(5) These gods, Mitra, Varuṇa and Aryaman, are the punishers of (even) great falsehood. These help-giving, undeceived sons of Aditi, have grown powerful at the home of the Rta, (i.e. the highest heaven).

(6) These gods, Mitra, Varuṇa (and Aryaman), who are difficult to deceive, make even an ignorant person wise by their holy powers. Helping him to power with expert knowledge, they carry him over good paths in spite of an obstacle.

(7) These rightly lead the ignorant person, since they unwinkingly observe the heaven and the earth. There is a shallow (crossing place) even in the middle of a strong current of the river. May they carry us to the other end of this difficulty.

for it is *pr'ks* : see on 37.6 above. *b* is the same as 5.25.10a. *śukráṁ árṇaḥ* is the same as *śukráṁ rájaḥ* of 4.45.2d, namely, the bright firmament; cf. also 1.180.1ab. For *c* cf. 87.1a below.

(5) *cetā'raḥ* : From *ci* 'to punish'; cf. 52.2d above. *ṛtásya duroṇé* i. e. in the highest heaven; see on 36.1 above. *śagmā* 'helpful'; cf. *śagmā* *samsád* at 54.3 above and *śagmā'h* *áśvāḥ* at 97.6 below.

(6) *b* : cf. 86.7c below. *dákṣaiḥ* : cf. *dákṣasya mahinā* in v. 10 below and 1.91.2b; 10.91.3a. *c* : *ápi vátantaḥ* is to be taken in a causal sense : cf. 1.165.13c; 10.25.1ab. Perhaps, in view of 3.10b above, *api vatantam* was intended, yet to obviate a misunderstanding about the person's independent authorship of the act, the participle was suddenly transferred to the deities. *supáthā* is either instr. s. of *supáth* (cf. 1.189.1) or accu. pl. of *supátha* for which cf. 62.6c below and 9.86.26.

(7) *pravṛājá* 'onrushing stream' (from *pra-vraj*); cf. *vṛájanṭiḥ á'paḥ* at 3.56.4; also *te vṛájanam* at 3.2 above. *gādhám* 'a ford' where a river can be crossed on foot; cf. 18.5 above and 6.24.8d. *viṣpitá* (from *vi-pat*) 'a danger, calamity'; cf. *áti no viṣpitá* *purú naubhír apó ná paṛṣatha* at 8.83.3ab.

(8) Enjoying (the gift of) a child and a descendant, under that auspicious and guarding protection, which Aditi, Mitra and Varuṇa bestow on a liberal donor, may we not do that which angers the gods, O victors.

(9) May he, i.e. the priest, cleanse away from the altar by means of his offerings, whatever injuries caused by the hater of Varuṇa there may be. May Aryaman avoid him (i.e. the priest) with his enemies (i.e. keep away his enemies from him); (give) abundant space to a liberal patron, O mighty gods.

(10) Vehement indeed is their attack, secretly led; they overpower with a might which is unobserved. We stand shaking through fear from you, O mighty gods. Take pity on us even owing to the greatness of your holy power.

(8) *ā' dādāhānāḥ* 'laying down' for ourselves, i.e. receiving, securing; cf. 6.66.5b; 10.96.10d for this sense of the root. *d* : cf. 52.2d above; *devahējanam*; cf. 10.37.12ab; 10.100.7ab.

(9) *āva yajeta* 'remove by worship'; as opposed to *ā yaj* 'secure by worship'; see on 58.5 above. The root is used with two objects *védim* and *ripaḥ*; cf. 104.18 below for desecration of Veda by devils. *varuṇadhrút* is 'one who deceives, hates Varuṇa'. *dhrút* from *dhvr*; cf. *dhrúti* 'deception, temptation' at 86.6 below. *c* : cf. 6.51.16cd; *dvēsobhiḥ* is peculiar. The idea seems to be : May Aryaman not visit him in the company of his foes, but without them, alone. *d* : Supply *kṛṇutam* to complete the sentence and cf. 2.30.6d; 10.104.10c. Also cf. 33.5d above and 84.2cd below.

(10) *sasvāḥ* (adverb) : cf. on *sasvartā* at 58.5 above. *sámṛtiḥ* (*sam ṛ*) : 'clash, attack'; cf. *samaré dhānānām* at 10.139.3 and *sámṛtim vadhā'nām* at 1.32.6c. *apīcyā* is 'unobserved' contrasted with *āvīḥ* at 8.47.13ab. In *c* supply *vayām* and cf. 1.171.4ab; the poet is particularly afraid of the punishment which may come unnoticed from the gods. *d* : The meaning is : 'you are too great to feel offended by the acts of insignificant men like us'.

(11) (In the company of that priest), who wins by his worship the favour (of gods) for his hymn for the acquisition of strength and highest riches, may our patrons seek to overthrow the fury of their enemy. They have acquired ample and secure (place) for their (own) dwelling.

(12) This priestly service at the sacrifices is done for you two, O gods, Mitra and Varuṇa. Take us safe across all difficulties. Do you protect us (O gods), with your blessings for ever.

61

(1) The sun, the lovely eye of you two, the gods, rises up, O (Mitra) and Varuṇa, having spread himself around. He who observes all created things, well knows every (evil) thought among the mortals.

(11) In view of 1.36.7-8 *maghāvānaḥ* in c should be taken as referring to the human patrons of the poet, who is meant in ab; so that to connect ab with c supply *tena saha*. According to Sāyaṇa the gods themselves are meant by *maghāvānaḥ*; but this is not likely as seems to be evident from the use of *Ātmane Pada* for the root *kṛ* in *urū cakrire*, both here and at 1.36.7-8 mentioned above. Everywhere else, *Parasmai Pada* is employed for that root when a deity is meant to be the agent of that act. *urū* in such passages is used in place of a noun meaning 'freedom, ample room' etc. *sudhā'tu* is adverb 'in a firm manner'; or supply *sthānam* taking both *urū* and *sudhā'tu* as its adjectives. But this is less likely; for the expression *urū kṛ* see 5.64.6; 6.20.5; 8.68.12; 10.128.5; 10.147.5; also 5.65.4. *kṣáyāya*: *kṣáyā* is a 'home' from *kṣi* 'to dwell'; see 59.2c above and 5.64.4c, 5c; 5.65.5b; 8.68.12b.

(12) *deva*: *Pada Pāṭha* presumes this to be a shortened form of *devā* (voc. dual) i.e. *mitrā-varuṇā*. See 61.1 below where *varuṇa* is similarly taken to be *varuṇā* i.e. *mitrā-varuṇā*.

61

(1) *vām cakṣuḥ*: s. 1.115.1. *varuṇa*: Voc. s., *mitra* being understood; or as the *Pada Pāṭha* assumes it is a dual form with the shortened final vowel as at 60.12 above. *tatanvā'n* is pf. pt. of *tan* used in an intransitive sense as at 88.4d below; cf. also 6.21.3a, *manyú* is 'wicked thought; fury'; cf. 8.78.6 and 8.32.21 (*manuṣāvin*); also 18.16; 60.11 above and 86.6b below.

(2) That holy priest who is far-famed and whose hymns you may favour in order that you may fill up his years (with vitality) as with wisdom, O very wise gods, sends forth his hymns to you two, O Mitra and Varuṇa.

(3) From the vast earth, from the lofty and expansive heaven, O liberal Mitra and Varuṇa, you station your spies moving separately among plants and men, guarding them (both) without winking.

(4) Praise the power of Mitra and Varuṇa; their strength has pressed asunder the two worlds by its greatness. May the months of the non-worshippers pass away without a son; (but) may he who thinks of a sacrifice, lead his people to prosperity.

(2) *dīrghaśrūt viprah*: Cf. *suśrávasam jānam* at 1.49.2 and *dīrghaśrúttamaḥ mártyaḥ* at 10.93.2. c and d are subordinate clauses, consequential in sense and hence the use of the subjunctive forms. *krátvā ná*: It is better to take this as a simile with *váyasā* as the Upameya supplied. *ā pṛ* with an instrumental is significant; the *śarádaḥ* of the *vīpra* are conceived as an empty bazar packet, like *kā'maḥ* at 3.30.19, which is expected to be filled with gifts by the deity. Here the gift, as I conceive it, is *váyas* ('vital strength') as well as *krátu* (wisdom). *ná* has the sense of a conjunctive, since the *Upamāna krátu* too is *Prakṛta*. The worshipper of the gods enjoys vital strength and appreciative wisdom as a gift from the gods; cf. *śvātrabhā'jā váyasā sacate sādā* at 8.4.9c and *āpi krátum sucétasam vatema* at 3.10 above.

(3) Sāyaṇa and Geldner supply *riricāthe* after *prá*: 'You surpass the vast earth and the lofty heaven'; Geldner compares 1.109.6; but the absence of the word *mahitvā'* in the passage and the use of *prá* with the root *dhā* elsewhere (1.151.2b and the word *pradhī*) show that there is no such need to supply a verb. Besides the idea of surpassing the two worlds is mentioned immediately in the next stanza, where significantly the word *mahitvā'* occurs. For a similar idea cf. 6.67.5cd; 9.73.4cd. *r'dhak yatāḥ* goes either with *spāśaḥ* (*r'dhak* meaning 'separately, individually', as at 6.40.5; 10.105.8) or with *ny'n* or *jānān* (v. 5; *r'dhak* meaning 'away from the right path') supplied as the object of *rākṣamāṇā* (cf. 9.87.2b).

(4) d : cf. 67.9c below.

(5) O all-pervading and wise gods, these (prayers) are for you, O mighty ones, wherein there is neither the marvellous nor the mysterious. Evil spirits haunt the falsehoods of men; no secrets have been incomprehensible to you.

(6) Let me glorify your sacrifice with prayers; I zealously call upon you, O Mitra and Varuṇa. I (send) forth to you two these hymns which are newly composed for being sung; may these prayers which are composed for you endear themselves to you.

(7) This priestly service has been done to you at the sacrifices, O gods Mitra and Varuṇa. Carry us safe through all difficulties. Do you protect us (O gods), with your blessings for ever.

(5) The Nighāta accent of *vyṣaṇau* is unusual. Perhaps *ámūrā* and *vísūd* are to be taken as nom. dual forms : 'Wise and all-pervading are you two, O Bulls; these etc.' *imā'h* : Supply *gírah* : cf. 2.27.1a; also 45.4a above. Geldner (see also Oldenberg, *Noten* II.49) construes *vām imā'h* with *drúhaḥ* in c and further, construes b with it; this is improper. *drúh* is 'an evil spirit' which does not belong to the gods, but is controlled, kept away, even destroyed by them; it attacks men when the gods withdraw their protection from them. It is called *anindrā* at 1.133.1; 4.23.7; *Bṛhaspati* is said to be the slayer of it at 2.23.17 and *Indra* at 10.4.7 below. Besides, it is difficult to see what the poet could mean by saying 'your *drúhaḥ* in which no *citrā* nor *yakṣá* is seen'. Both *drúh* and *yakṣá* are evil spirits for which see Introduction, section 5(3) and (4). *citrám-yakṣám* : 'Artificial decoration without sincerity and mysterious unintelligibility' are meant by the two words. *acite* is infinitive of *cit* with the negative *a*.

(6) b : *sabā'dhaḥ* : see on 8.1 above. In c supply *iyarmi* after *pra*; cf. v. 2b. d : *kṛtā'ni* is to be construed both in c and d (i.e. with *mānmāni* as well as *bráhma*). *jujusan* : the root is used with an intransitive sense as at 10.105.8c.

62

(1) The sun has mightily raised on high his rays (to meet) all the different tribes of men. He is seen shining in the same form every day. Being made with wisdom by his Makers, he is well made.

(2) Such as you are, O sun, go up in front of us owing to these hymns of ours, (drawn) by your horses, (and impelled) by your own sweet will. May you declare us faultless before Mitra, Varuṇa, Aryaman and Agni.

(3) May the holy Varuṇa, Mitra and Agni dig out for us (i. e. procure) a thousand invigorating foods. May the lovely ones grant us the best hymn; may they fulfil our desires, being praised.

(4) O Heaven and Earth, O Aditi, do you and those givers of noble birth, O high ones, who created you, protect us. May we not be in

62

(1) a : cf. 45.3c above and 72.4c, 76.1ab below. A word like *pratyān* is to be supplied after the accusatives in b, for which see 77.2ab, 78.1ab below; also 1.50.5; 10.88.16c. c : Construe : *samó rócāmānaḥ divā' dadṛśe. samáḥ* 'of the same form, brilliance' etc.; or a simile with Dyū as the Upamāna is meant, the common property being brilliance; cf. 2.4.6 (*dyaúṛiva smāyamāno agnīḥ*); 2.2.5 (*dyaúr ná str'bhiś citayat agnīḥ*). But this is less satisfactory. For d we may compare 4.17.4ab and 6.19.1d where similar words are used about Indra.

(2) *évaiḥ* i. e. *svébhīr évaiḥ* : cf. 1.62.8b; 1.100.2c; 10.67.11b.

(3) c : = 39.7c above. This suggests that the poet sometimes thought that even his poetic inspiration was due to the favour of the gods; cf. also 8.13.7a; 9.25.5a.

(4) In view of the Nighāta accent of *adīte*, it is generally taken as an adjective (dual of *ā-ditā*) of *dyaúvā'bhūmī*; see Sāyaṇa; but it may also be taken as an address to Aditi with a Nighāta accent due to her secondary position here, which is also suggested by the dual form *trā'sīthām*. The same line also occurs at 4.55.1b. b : *sujānimānaḥ* i. e. *devā'ḥ* : cf. 10.81.2-4. *vām jajñúḥ* : Though the pair is generally regarded as the parents of the gods (cf. above 53.1 and 2), yet R.10

the dislike of Varuṇa, of Vāyu or of Mitra who is the dearest (friend) of men.

(5) Extend your arms in order that we may live; sprinkle our pasture-land with the nourishing fluid, (i. e. rain). Make us famous among the people, O youthful gods; hear these calls of mine, O Mitra and Varuṇa.

(6) May Mitra, Varuṇa and Aryaman now grant us ample freedom for ourselves and for our progeny. May all (places) be easy of approach and furnished with good paths for us. Do you protect us (O gods), with your blessings for ever.

63

(1) The lovely all-observing sun, common to all men, has indeed risen up, who, the god, the eye of Mitra and Varuna, has rolled up the darknesses like a skin.

sometimes they themselves, probably with reference to their physical forms, are said to be created by different gods as¹ here; cf. also 1.160.4; 4.56.3; 10.54.3. *sujánimānaḥ jajñúḥ* : cf. *sujánimā jajā'na* at 10.2.7b.

(5) *bāhāvā* : The sun's arms, i. e. rays, are here conceived as their arms; cf. also 5.64.2ab. For the extending of the sun's arms, cf. 45.2ab above and 79.2d below; also 2.38.2b. *b* : cf. 65.4 below. *c* : cf. 6.31.5d.

(6) *c* : See on 97.8d below and cf. 1.42.7b; 6.64.1c; 9.97.16a; 10.63.7d.

63

(1) Like the sun, Indra and Soma too are described as *sā'dhāraṇa* to all men at 8.65.7ab and 9.48.4ab. In d (cf. 8.6.5) the *Upamāna cārma* suggests the insignificant nature of the *Upameya tāmāṁsi* as at 1.85.5; cf. also 4.13.4. *saṁ-āvivyak* : *saṁ vyac* (ipf. III) 'to swallow, to contain in oneself'; cf. 10.111.2d.

(2) The great ordainer of men, the mighty surging banner of the sun, has indeed risen up, seeking to revolve the self-same wheel, which Etaśa carries, being placed at the yokes.

(3) He rises up from the bosom of the Dawns, shining brightly and jubilantly greeted by the singers. This god has appeared to me to be Savitr, who does not violate his unchanging law.

(4) The active, shining, far-sighted golden lump of the heaven rises up, having a distant goal. Men, being urged by the sun, may now reach their destinations and do their respective works.

(5) Like a flying hawk he goes to his protectorate where the immortals have fashioned a path for him. Let us worship you, O Mitra and Varuṇa with hymns and offerings when the sun has risen.

(6) = 62.6.

(2) *aṇṇavāḥ ketúḥ* : cf. *aṇṇavó bhānūḥ* of Agni at 3.22.2. *samānām cakrām* is the orb of the sun; cf. 2.11.20c. *d* : cf. 66.14c below.

(3) *uṣāsām upásthāt* : 'from the bosom of the Dawns' need not necessarily suggest Uṣas as the mother, though 78.3, 80.2, and 10.11.3 in particular, may seem to do-so. Elsewhere she is described as the beloved of the sun and the words are equally applicable to her as such. *rebhā* here is a common name meaning 'a singer' from *ribh* 'to praise'; cf. 76.7b below. *Sūrya* appears to be the same as Savitr, because like him he too is unfailing in his duties (*satyādharmā*); cf. 10.121.9; 10.139.3; and besides like Savitr he impels men to activity; cf. vv. 2 and 4 of this same hymn. *samānām dhā'ma* : 'The same place of rising and setting', the same as *samānām ārtham* of Uṣas at 3.61.3 and *samānām ājma* of Agni at 3.2.12.

(4) *divó rukmāḥ* : cf. 5.1.12d. *cd* : cf. 1.124.1cd.

(5) *gātúm cakrúḥ* : cf. 60.4 above. *pā'thaḥ* : See on 5.7 above. For *c* cf. 65.1a and 66.7a below.

64

(1) You two are ruling over the region in heaven and on earth; may they give you the gowns of ghee. May the well-born Mitra, Aryaman and King Varuṇa of great martial power accept our offering.

(2) O kings, O protectors of the great Ṛta, O lords of the (celestial) ocean, O warriors, do come hereward. Send down to us from heaven food and rain, O Mitra and Varuṇa whose gifts are quick.

(3) May, therefore, Mitra and Varuṇa, the noble god, lead us forth over most fruitful paths, so that a patron may recommend us to a liberal donor. May we rejoice with food, having the gods as our defenders.

(4) Shower him with ghee (i. e. rain), who may fashion this chariot-seat with his mind for you, raise aloft and sustain this hymn

64

(1) In a *ksáyantā* stands for a finite verb; *diví pr̥thivyā'm rájasaḥ* is the same as *rájāmsi divyā'ni pā'rthivā* at 4.53.3a; also cf. 8.57.3b. *b* : *dadīran* : the subject is *vīprāḥ* supplied. *ghṛtāsya nirṇījaḥ* : Ghee offerings are conceived as the gowns of the deity; cf. 5.62.4c. They are called *ghṛtāyoni* (5.68.2) and *ghṛtā'sutí* (1.136.1); cf. also *ghṛtánirṇījo yajñāḥ* at 4.37.2b.

(2) *síndhupati* : They (i. e. Mitra and Varuṇa) are the lords of the 'celestial ocean', whence they send down rains. In this sense of the word, Sarasvatī is called *síndhumātā* at 36.6 above.

(3) *aryáḥ* is an adjective of Varuṇa as also of Mitra, for which cf. 65.2a and 86.7c below. But *aryáḥ* is perhaps Aryaman, the third of the triad. The plural *nayantu* is to be understood as at 52.2ab above. *c* is the continuation of what is said in *b*; *arí* seems to signify an ordinary donor, while *sudā's* is intended to mean a famous patron known for his extreme liberality. We get the expression *aryáḥ sudā'starāya* at 1.184.1 and 185.9. *brávat* : cf. 6.54.1-2.

(4) *gārtam* : 'chariot-seat'. This word is usually used of the chariot of Mitrā-Varunā; cf. 5.62.8c; 5.68.5c; the *dhūí* itself is here conceived as the chariot-seat of the gods. Supply *tasya* to connect the

for you, O Mitra and Varuṇa. Such as you are, O kings, may you refresh his good habitations (with abundance and fertility).

(5) This hymn is sent for you, O Varuṇa, O Mitra, as the pure bright Soma is sent for Vāyu. Favour our hymns, (and) rouse the spirits of abundance for us. Do you protect us (O gods), with your blessings for ever.

65

(1) When the sun has risen, I invite with my hymns, you two, Mitra and Varuṇa of holy might, whose sovereign power, great and exhaustless, is accustomed to go on its march towards all, with proper knowledge of every one.

(2) For these two indeed are the mighty ones among the gods; they are the nobles. Such as you are, make our homes full of nourishing foods; may we enjoy you, O Mitra and Varuṇa, while Heaven (and Earth) and Days may continue to swell (with their gifts for us).

two halves of the stanza and see on 60.11 above. *sukṣitīḥ* : cf. 56.24c above and 65.2b and 74.6d below.

(5) b : Vāyu is *śukra-pūta-pā* (8.46.26). For *pūramdhi* ('fullness, abundance') cf. 32.20b above and 67.5c below. c is repeated at 97.9c below. *Puramdhi* is also the presiding deity of abundance and mentioned as such at 9.6; 35.2; 36.8; 39.4 above.

65

(1) *cd* : *yā'man* is the 'daily round' of the gods, i.e. *Mitrā-Varuṇā*, to needy men; cf. 66.5b below. Construe *viśvasya* with both *yā'man* and *ācītā*; *ācīt* is 'knowledge'. The *asuryā* of the gods has full knowledge of all men and their deeds; furnished with it it visits different men for helping the pious and punishing the guilty. For *jigatnú asuryām* cf. *te mahimā'nam rāthe vakantu* at 8.65.4.

(2) *vām aśyā'ma* : cf. 84.5a below and 1.87.5c; perhaps the word *sumatim* (cf. 5.41.18ab) or *satyóktim* may be supplied, the latter in view of 10.37.2ab (*sā' mā satyóktiḥ pári pātu viśvátaḥ dyā'vā ca yātra tatānan āhāni ca*). For the *satyókti* 'solemn declaration' to the gods cf. 60.1ab and 62.2cd above. Thus *cd* would mean : 'May we enjoy (Sūrya's) solemn declaration to you (about our innocence).' d : i.e. for endless time to come; see 88.4 below. *dyā'vā* stands for *dyā'va-bhū'mi*,

(3) These two are possessed of many snares; they are the bonds of Falsehood, difficult to avoid for a wicked mortal. May we cross over the dangers, like the waters in a boat, over your path of R̥ta, O Mitra and Varuṇa.

(4) Do (come) to the enjoyment of our offerings, O Mitra and Varuṇa; sprinkle our pasture-land with the nourishing fluids and foods. Pour down (a portion) from your heavenly and beautiful water here, for our men according to their desire.

(5) = 64.5.

66

(1) May our powerful and respectful hymn go forth to Mitra and to Varuṇa, who are mightily born;

(3) *a* : *sétu* is 'a bond' from *si* to bind; cf. 8.67.8a; 9.73.4cd; and 10.67.4. *cd* : We have here two images, one of travelling over a land route and another of crossing over a river in a boat. *c* : *vām ṛtásya pathā'* : cf. 1.46.11; the path of sacrificial service is meant. *d* : The simile is very commonly used; cf. among others 1.99.1; 5.4.9; 6.68.8; 8.83.3.

(4) Supply *yātam* after *ā'* in *a* : *ghṛtāḥ* in *b* refers to showers of rain as in 62.5 above and 3.62.16. This is clear from *d* in our stanza and also from passages like 5.63.5; the two deities are closely connected with rain as the whole hymn 5 63 clearly shows. In *cd*, I construe *prāti* with *vāram* (cf. 2.11.21a) and *ā'* with *pr̥ṇitām* (cf. 61.2d above). For *pr* with a *geni.* of the object cf. 24.6a above. Others consider *c* as an independent clause and supply either *huve* (65.1 above) or *yātam* (70.5c below). *divyāsya udnāḥ* : cf. *yāvam nā vṛṣṭir divyéna dā'nunā* at 10.43.7d; *divyāḥ ā'paḥ* 49.2 above and 103.2 below.

66

The hymn is composed in different metres; 1-9 are three T̥ṛcas, 10-16 are Pragāthas (Bṛhatī and Satobṛhatī with an appendage in v. 16), 17-19 another T̥ṛca.

(1) *śūṣyāḥ stómaḥ* : cf. *śūṣyām vācaḥ* 1.54.3; *śūśām stómam* 6.10.2. Both *śūśām* (25.5 above) and *śūṣyām* are from *śuṣ* = *śvas* 'to breathe', thus meaning 'powerful' or 'resonant'.

(2) whom the gods have supported as very pious and illustrious (leaders), who have (considered) Dakṣa as their father, for (the exercise of their) sovereign power.

(3) Such as you are, O Mitra, lead our hymns to success, O Varuṇa, being the protectors of the homes and the persons of your singers.

(4) Since today, after the sun has arisen, Mitra, who cannot stand guilt, Aryaman, Savitr and Bhaga may impel (a gift);

(5) may that home (of your singer) claim good protection. (Proceed here) further on your march, O liberal ones, who carry us safely across the danger.

(6) And the Kings, who are the self-ruling lords of their unviolated law, as also Aditi, have a full sway over the great (gift).

(2) *dākṣa-pitarā* : At 1.89.3 Dakṣa is mentioned as one of the Adityas along with Mitra and Varuṇa; yet at 6.50.2 the gods and at 8.63.10 the worshippers are called *dākṣa-pitarah*, which may show that *dākṣa* in such compounds does not refer to the god, but to the usual noun meaning 'pious skill or work' as in *dākṣasādhana* (Soma : 9.25.1) or *dākṣapati* (*dākṣānām*; Agni : 1.95.6); also cf. 8.25.5 where the twin gods are called *dākṣasya sūnū*. This may be compared with the expression *sāhasaḥ sūnūḥ* used of Agni (6.12.1c) or *śāvasaḥ sūnūḥ* said of Indra (4.24.1a).

(3) *stipā'* : for *stī* cf. 19.11c above; also 10.69.4c.

(4) *ānāgāḥ* : see on 60.1a above.

(5) *suprāvīḥ* (*su-pra-av*) : 'loyal, favourable to gods'; cf. 4.25.5,6 where *suprāvī* and *duṣprāvī* are contrasted. In b supply *sthāta* or *yāta* after *prā*; see 34.5 above or 70.5 below. c : cf. 40.4d above.

(6) c is the chief clause as the accent of the verb shows, so that *svārājāḥ* in a is to be construed with *vratāsya* in b. In c supply *tē* as the subject of *īśate* and *rā'dhasaḥ* after *mahāḥ* (cf. 6.55.2b; 8.61.14a); or take *mahāḥ* as nom. pl. (cf. 10.61.27) and *īśate* without an object.

(7) I greet with praise you two, viz. Mitra and Varuṇa, and Aryaman (too) who devours his foes, when the sun has risen.

(8) This hymn which is eloquent (is offered) with a desire for gold, for the sake of benevolent power with wealth (and) this same, for the acquisition of sacrificial food.

(9) May we be such, along with our patrons, O god Varuṇa, O Mitra; may we store up food and glory.

(10) Many are the gods who have the sun for their eye and Agni for their tongue and who are the furtherers of Ṛta. (But) those who control all the three worlds by their thoughts and overpowering might;

(11) who have separately distributed the autumn (i.e. the year), the month, the day, the sacrifice, the night and indeed the Ṛk, namely, the sovereign rulers Mitra, Varuṇa and Aryaman, have surely enjoyed inimitable martial power.

(7) *vām* is either decorative like *vaḥ* or refers to Mitra and Varuṇa as at 65.1 above (as accus.). *gr̥ṇīse* : see note on the form at 34.16 above.

(8) *hiraṇyayā* : mark the accent; the word is instrumental sing. of a noun from the denominative root *hiraṇyay* 'long for gold'; see on *virayā* at 90.1 below. The adjective *hiraṇyāya* is differently accented for which see 38.1 above and 69.1 below. Supply *dhiyate* to complete the sentence (cf. 9.69.1). *rāyā* is *sahārthe* Ṛtīyā to be construed with *śāvase* or like *hiraṇyayā*, it too is an instr. sing. of the improvised base *rāyā*. *viprā* i.e. *matīḥ*; see on 43.1 above.

(9) *té* is nom. pl. as the accent shows; it means 'winners' (*vantā'raḥ*) of what is sought in v. 8 above; also cf. 8.3 above. *svār* is sun's light, here secondarily 'glory'. *dhīmahi* from *dhā* : cf. 10.36.7c.

(10) In view of v. 11cd, it seems that v. 10ab refers to ordinary gods and v. 10cd and v. 11 refer to the three Ādityas who are superior to them all; cf. *agnijihvā'ḥ sū'ra-cakṣasaḥ* (*vīśve devā'ḥ*) 1.89.7; *agnijihvā'ḥ* (*devā'ḥ*) 6.21.11; *sū'racakṣasaḥ* (*ṛbhāvaḥ*) 1.110.4. *pāribhūtibhiḥ* : (from *pari-bhū*) 'overpowering might'; cf. *abhībhūtim* at 4.38.9.

(11) *c* : *anāpyām* 'unattainable' by others; cf. 1.24.6ab; 5.42.6d.

(12) That (martial power) of yours do we praise today with hymns when the sun has risen, which Varuṇa, Mitra and Aryaman highly prize. You are (the chariot-lords) of Rta, O chariot-lords.

(13) Lords of Rta, born in Rta, furtherers of Rta, these formidable gods are the haters of falsehood. May we men, and also those who are our patrons, be in their most protective grace.

(14) That lovely wonder (i. e. the sun), which the divine horse Etaśa dutifully carries forward for every one to see, goes right up into the vault of the heaven.

(15) The seven sisters, the brown mares, carry the sun, who is the lord of every head, of the moving and the stationary world, in his chariot, straight to the entire (mid-)region all at once, for its welfare.

(16) May we see for a hundred autumns that rising bright eye placed by the gods (in the mid-region); may we live a hundred autumns.

(12) *tád* is the *kṣatrám* (v. 11). In *cd* we have anakoluthic construction *yūyám óhate*; the poet intended to have *cd* as one sentence, but then he has actually used the verb of the indirect speech and the pronoun of the direct one, in *c* and *d* respectively. *rat̥hyaḥ* (voc.) is intended to be construed with *ṛtasya* in the main sentence by implication, which word, as the accent shows, however, does not belong to the vocative; see on 48.1 above.

(14) The lovely wonder is the orb of the sun; *pratihvará* (*práti hvṛ*) is 'the crooked i. e. concave surface'; cf. *upahváre girīṇā'm* 8.6.28; *upahvaré nadyaḥ* at 8.96.14. *devá etaśaḥ*: (for *deváḥ* see on 21.5 above.) The chief horse of the sun's chariot is meant.

(15) *samáyā* 'all at once' (instrumental fem. of *samá* used adverbially in the sense of 'at the same moment').

(16) This is an important stanza, suggesting the knowledge of the importance of the sun's light for long life. It is repeated in the Yajus Samhitās with the addition of the word *purástāt* before *śukráṃ*, thus turning the Pura-Uṣṇih (12.8.8) into an Anuṣṭubh (8 × 4). Really speaking, it is an appendage to v. 15 and consists of a hemistich of a Sato-Bṛhatī (12.8), extended by a repetition of the last Pāda with only a single word (*pásyema*) replaced by another (*jī'vema*). See a similar appendage (v. 3) to 32.2 above.

(17) Do come, O Varuṇa, gloriously you and Mitra, with your wise counsels, for a draught of Soma, O undeceived ones.

(18) Do come, (you) and Mitra, O Varuṇa, unassailable and inspiring as you are, with your own powers, from the heaven; do drink Soma.

(19) Do come, O Mitra and Varuṇa, accepting our offering, O heroes; drink Soma, O furtherers of R̥ta.

67

(1) With a mind which is inclined to sacrifice and brings an offering (to you), O kings, do I (send you my hymn), which has awakened you like a messenger, in order to praise your chariot, O Supporters. I speak to you as a son does to his parents.

(2) The enkindled fire has shone brilliantly by our side; the very ends of darkness are visible. The banner of Uṣas, daughter of Heaven, has distinguished itself in front of us, making its appearance for the sake of glory.

(17) *kā'vye bhiḥ* : Kāvyaś (resources, wisdom) are also mentioned in the case of other deities like Agni (1.96.1), Maruts (5.59.4), Varuna (8.41.5-6), Áśvinā (10.131.5) and Soma 9.70.2. Note how the poet wavers between the direct and indirect address to Mitra, here and in v. 18.

67

(1) Supply *stómam isye* (or *dadhāmi*) to complete the sentence; cf. 40.1b above; 73.1b below and 1.183.6ab; 4.33.1a. *práti jarádhyai* : cf. 73.3d below. *havísmatā mánasā* : cf. *ghṛtaprúsā mánasā* at 2.3.2c; *yajñīyena mánasā* : cf. *yajñásya mánasā* at 8.84.5ab; *yajñīyām dhīyam* at 10.101.9a and *yajñámanmā* at 61.4 above. *yáḥ* in c refers to the *stóma* supplied; cf. v. 3b and 72.3a; it is compared with a messenger as at 4.33.1. *ácchā vivakmi* : see 72.3d below. *pitárā* (dual; not Ekaśesa) is sympathetic with *vām*; for the simile see on 32.3 above and 1.130.1.

(2) *ásoci* : see on 8.1 above. b : cf. 3.5.1d. c : *ketúḥ* is the 'advance rays' shooting upwards.

(3) This eloquent and efficient priest clings to you now with his hymns, O Áśvinā, O Nāsatyas. Come hereward over the ample paths in your chariot, which is laden with riches and is the winner of sun's light.

(4) Now, since I call upon you when my juices are ready, longing for wealth and being loyal to you, the two defenders, O Áśvinā, O lovers of the sweet, may your firm-built horses bring you to us. May you drink by our side the well pressed sweet juices.

(5) Lead my hymn forward, O gods Áśvinā, to success, since it longs for riches and is unoffending (towards the gods). Favour all (spirits of) abundance (for us) in a battle; such as you are, help us with your powers, O lords of powers.

(6) Favour us, O Áśvinā, in these hymns; may our ample seed be gifted with offspring. Speeding onwards in the fulness of child and descendants, may we attend at your sacrifices, receiving rich gifts (from you).

(7) Here is that offering, O lovers of the sweet, brought and urged towards you by us, like a harbinger to a friend. Come hereward with a mind that does not hate us, enjoying our offering in the midst of your human subjects.

(3) *súhotā* (kd. cd) 'a good priest'; for a different accent s. 8.103.12c. *vivakvān* is an irreg. pf. pt. of *vac* (III. p.). *pūrvī'bhiḥ* (fem. of *purú*) : 'ample, wide'.

(4) *avóḥ* : *áv* (noun) 'a defender' from *av*; the same form occurs also at 6.67.11a.

(5) *vā'je ā* : cf. 38.8a above.

(6) *áhrayam* (from *hri*) 'unabashed, bold', hence, ample; cf. *áhrayānā yuvatīḥ* 80.2 below. cd : cf. 84.5bc below. *vām* is either decorative or goes with *devāvītim*. *surátnāsaḥ* : *rātna* is a gift from the gods; cf. *ratnīnaḥ syā'ma* at 40.1 above; also 52.3b; 53.3a above and *surátnān naḥ kṛṇuta* at 10.78.8ab.

(7) *sákhye* : Dative of *sákhi*; loc. *sakhyé* (cf. 54.2 above) of the word *sakhyá* has a different accent. *hitáh* with a double meaning 'placed' and 'sent forth' (*dhā*, and *hi*), the latter being required in the context of the simile. *mā'nuṣīṣu vīkṣú* : cf. 5.2c above.

(8) In the self-same harness, your chariot goes round all the seven rivers, O imperious gods; your active and well-built horses, who carry you (to men), being yoked by the gods at its ample yokes, never feel exhausted.

(9) Be inimitable (in your liberality) towards our patrons, who urge a gift of their treasures to us owing to their (ample) riches, and who multiply their relatives by their kind feelings, bestowing (on us) gifts of cows and horses.

(10) Now listen to my call, O youthful gods; go on your daily round, which brings us food, O Áśvinā. Bestow on us gifts and lead our patrons to a venerable old age. Do you protect us, (O gods) with your blessings for ever.

68

(1) Do come, O beautiful Áśvinā, being possessed of good horses, accepting the hymns of your loyal worshipper, O wonder-workers, and do enjoy our offerings brought to you.

(8) a : The chariot of the Áśvinā is harnessed only once in the morning; the harness (*yóga*) is not changed until their whole work is finished. So it is also called *samāná-yojanaḥ* at 1.30.18. *ná vāyanti* (from *vā* to feel exhausted); cf. *bápsad agnir ná vāyati* at 8.43.7.

(9) *asaścátā* (nom. d.) : *saścát* is 'a follower, imitator, rival'; cf. 97.4d below and 3.9.4b; so 'unrivalled' in your bounty. *maghadéyam junānti* : cf. *vasūjívam indram* at 8.99.8d. *bándhum prá tirānte* : cf. 7.6c and 61.4 above. d : cf. 16.10ab above; also 5.79.7cd.

(10) *járatam* has a causal sense as at 6.24.7a; see on 30.4 above.

68

(1) The imperative forms *vítām* here and *śrutām* in v. 2 are accented for emphasis; or construe *vítām naḥ* and *śrutām naḥ* (v. 2) as independent clauses, taking the earlier portions of the lines with the previous clauses. The former construction is better as the construction of *vítām* with *havyā'ni* and of *śrutām* with *hāvanāni* is most natural; cf. 3.53.1c; 6.60.15c; also 67.10 above and 82.8 below.

(2) The gladdening juices have started towards you; come quickly for the enjoyment of my offering, (and) do listen to our invocations in spite of the invocations of the enemy.

(3) Your chariot, having the speed of mind and bringing a hundred favours with it, O Aśvinā, dashes forward across the regions when it visits us, O gods who regard Sūryā as their treasure.

(4) When this (press-)stone which presses the Soma and is loyal to the gods, addresses you standing ready (for its work), may our priest turn you hereward, the lovely gods, with his offerings.

(5) You sent down (that) wonderful food which is yours, that

(2) *tiraó aryó hávanāni* primarily goes with *śrutam* in the same Pāda (owing to the word *hávana* 'a call') and secondarily even with *gantam* in b; elsewhere i. e. at 4.29.1; 8.33.14; 8.66.12 *tiráś cid* is associated with a root expressing motion, but the object of *tiráś cid* is a *sávana*, and not a *hávana* as in our passage; also cf. 5.75.7 cde and 28.1cd above. *hávanāni* is to be construed with both *aryáh* and *naḥ*.

(3) *prá iyarti* is intransitive. *sūryāvasū*: Sūryā' is their common bride, cf. 69.4 below and 1.116.17; their chariot is furnished with three seats (*tri-vandhuráh* at 69.2 and 71.4 below), the third being for her.

(4) *ūrdhváḥ* 'erect' i. e. ready to act; cf. 1.28.1ab; 10.100.9a. *vivakti*: The sound produced by the press-stones while working is conceived as their address; cf. 10.94.1-6; 13-14.

(5) I supply *gharmám* after *máhiśvantam* and take it as identical with the *citrám bhójanam* which is mentioned in a. *máhiśvantam* is the same as *máhasvantam* which is used as an adjective of *matsarám* at Av. 4.25.6. This *gharmá*, which is generally qualified by words like *taptá* or *páritapta*, always means 'hot milk offering' in the Atri-Aśvinā legend. It is the favourite drink of the gods, i. e. Aśvinā, which they gave to the famishing sage Atri before they lifted him out of the burning abyss and this is variously described as *pitumáti ū'ṛj* (1.116.8), *ū'ṛj* (1.118.7), *citrá bhójana* (in our passage), and *váyas* (7.69.4). The word never means 'heat' in this legend there being a different word, *ghṛaṁśá* (1.116.8; 7.69.4) used for it. Aśvinā brought three things to Atri who was thrown into a burning pit by his enemies :

great and mighty (Gharma) to Atri, who being dear to you enjoys your protection (for ever).

(6) And that (act) of yours, O Aśvinā, became a laudable one towards the old sacrificer Cyavāna, when you bestowed on him a body which enjoys your protection thereafter.

(7) And his friends of wicked intentions abandoned Bhujyu in the midst of the ocean, O Aśvinā. (But even) an enemy, who was devoted to you, took him out to safety.

(1) A shower of snow (*himā*) to quench the burning fire; (2) a potion of hot milk, *gharmā*, their own favourite drink, as a stimulant; (3) their own protection (*omān* or *omyā*) against the repetition of the mischief by the enemy thereafter. In the R̥gvedic passages, two of these are usually mentioned side by side, the third being left to suggestion. See my article on Gharma in W. N. Brown Commemoration Volume. b : The dative *ātraye* and the preposition *nī* leave no doubt that here the root *yu* 'to join' is meant (and not *yu* 'to separate' even though the form would be irregular).

(6) *prati'tyam* is the fut. pass. pt. from *prāti* i 'to go towards'. This word seems to have developed two opposite meanings, like the root *van*, (1) fit to be greeted; (2) fit to be contested; and this is quite in keeping with the two opposite senses of the preposition *prāti*. The second of these meanings is found at 4.5.14; also at 1.36.20b and 10.116.5d. In a, *tyāt* may be taken as referring to *vārpas* in c, or else a word like *kāraṇam* may be supplied after it in view of 5.31.7a and 6.18.13a, as in the translation above.

(7) A contrast is intended between the *durēvāsaḥ sākḥāyaḥ* of Bhujyu and the *ārārā* devoted to the Aśvinā (*yuvā'kuḥ*). His friends left him in the middle of the ocean treacherously, while his father was helplessly looking on (as is suggested by the simile at 1.116.3); but some one on the side of his enemy against whom he was sent, took pity on him at the initial stages, at the bidding of Aśvinā (so the poet wants us to believe), whose friendship he had courted (10.40.7c), and saved him from drowning. He was finally lifted to safe land in their own vehicle by the gods. *mādhye samudré*; cf. *samudrām mādhyam* at 88.3 below.

(8) You gave strength even to the famishing wolf (i.e. Śayu) and listened to Śayu when invoked, having fattened (with milk) even his barren cow with your powers and might, as (Indra did) the rivers (with water).

(9) This well known bard, O Aśvinā, a master of good hymns, waking up ahead of the dawns, praises (you) with his good songs. May the cow enrich him with nourishing food and streams of milk. Do you protect us (O gods), with your blessings for ever.

69

(1) May your golden chariot pressing asunder the two worlds, arrive together with your mighty horses,—the chariot, which brings nourishment in its course, which shines by the rims (of its wheels), which is the carrier of nourishing foods and is the lord of men, being possessed of rich rewards.

(8) *vṛ'kāya jāsamānāya* : cf. *jāsuraḥ śayāve* at 1.116.22 on the one hand and *jāsuraḥ vṛ'kāya* at 6.13.5 on the other. Evidently in our passage and at 6.13.5 a Rūpaka is meant. Our whole stanza refers to the legend of Śayu who was famishing with hunger and for whom the gods filled his barren cow with milk and thus gave him his food. In c the barren cow is compared with the dried up rivers in summer, which Indra fills with waters after killing Ahi. At 23.4 above (see note) these rivers are compared with our barren cow (*starī*).

(9) *aghnyā* is a real cow as in v. 8, as suggested by the word *páyobhiḥ*; see 8.75.8c; 8.102.19a.

69

(1) *ghṛtāvartaniḥ* : 'bringing nourishment in its wake'; perhaps, also 'whose path is bright'. See on *ghṛtāpratīkam* 85.1 below. *pavibhiḥ rucānāḥ* : Metallic rims are meant. They were used as weapons; cf. 1.166.10. *nṛpātiḥ* : The epithet is transferred from Aśvinā (67.1 above and 71.4 below) to their chariot. *maghāvā* is similarly used of their chariot at 1.157.3, while they themselves are called *maghāvānau* at 8.26.7.

(2) Gloriously announcing itself by the side of the five tribes, may your three-seated chariot, being yoked by the mind, go forth, in which you go to the pious people, directing your march wherever you like, O Aśvinā.

(3) Being far-famed as the lords of good horses, come hereward, O wonder-workers; may you drink the treasure (i.e. the Soma), which is mixed with the sweet (milk). Your chariot, pressing forward with your bride (in it), dashes against the very ends of the heaven by its tracks.

(4) The loving damsel, the daughter of the sun, chose your glory at the critical hour. Since you protected the god-devoted man (Atri) with your powers, invigorating food went to him together with your protection, around the heat.

(5) At the break of the Dawn carry down towards us at this sacrifice, peace and blissful activity in that chariot of yours which puts on lustres and, being yoked, goes round over its (daily) path, O Aśvinā, O lords of the chariot.

(2) *trivandhuráḥ* : The third seat was meant for Sūryā; see on 68.3 above. *pāñca bhū'ma* : cf. *pāñca kṣitī'h* at 75.4 below.

(3) *nidhīm mādhumantam* is Soma; cf. 67.7b above and 1.183.4d; 3.58.5d. *vadhū'* is their common bride Sūryā.

(4) *ab* : This refers to Sūryā; cf. 68.3 above and 1.116.17. *páritakmyā* is 'the fateful, decisive hour'; cf. 1.116.15b. *cd* refers to the legend of Atri; *pári ghrāṁsám* : 'in spite of the heat'; see 1.116.8a; the *pitumāti ū'rj* in that passage corresponds to our *váyas*. See on 68.5 above. *ománā* is Sahārthe. 'The *váyas* went to him across the heat, together with your protection', or 'he, i.e. devayán Atri, reached the *váyas* etc.'.

(5) *vásta usrá'h* : See on 63.6 (BUJ. 1955, Sep., p. 41.)

(6) Come to our libations today, O heroes, as the thirsty wild bulls go to the dazzling light. They invite you in many places with their hymns; may not other pious men restrain you (on your way).

(7) You lifted up Bhujyu, who was abandoned in the ocean, from its waters with the help of your unfailing, untiring, and undepressed winged horses, helping him out of it by your wonderful powers, O Aśvinā.

(8) = 67.10.

70

(1) O Aśvinā, possessed of all lovely gifts, come to us; that place (of yours) on the earth is well announced to you. It has stood ready (to receive you), like a powerful horse with a pleasant back, (and) which you have occupied (for stability) as a home is for stability.

(6) *vidyútam* is the subsidiary Upamāna corresponding to *sāvanā*, and *ūpa yātām* expresses the common property. The adj. *tr̥ṣāṇā* primarily belongs to the Upamāna *gaurā*, secondarily even to Aśvinā; cf. 1.16.5; 8.4.3; also 1.130.2; 8.4.10. *vidyútam* usually means 'the dazzling light of the lightning'; here, probably, 'the dazzling light of the summer sun reflected in the water'; from this 'dazzling light', the bull infers the existence of water on the plains in the dried-up river-beds; these latter are probably meant by the word *fr̥ṇa* at 8.4.3 and 8.87.1.4. The whole idea seems to be somewhat like the *Mṛgajala* which so largely figures in post-Vedic literature, though here the subsequent frustration is not present as there.

70

(1) *asthāt* in c is the same as *ūrdhvām asthāt* 'stood ready'; cf. 43.2d above. The *sthā'na* itself is compared with a soft-backed horse; the adjective *śunā-pr̥ṣṭha* though actually used of the Upamāna is also intended to go with the Upameya *sthā'nam*; cf. *ghṛtāpr̥ṣṭham bārhis* at 1.13.5. A reference seems to be made here to horse-riding, for which we may compare expressions like *vītā' pr̥ṣṭhā'* at 4.2.11; cf. also 5.61.2-3. In *d dhruvāse* properly belongs to the Upamāna, as the position of *nā* shows, but is also to be understood as the common property.

(2) That most delightful hymn (of ours) has clung to you; the Gharma offering has been heated at the house of your human worshipper, carrying you (lit. which carries you) across oceans and rivers, being yoked (to your chariot) like the two well-yoked, well-trained horses.

(3) (From any of those) places which you possess (and visit) among the youthful (daughters) of the heaven, among the plants and among (other) peoples, O Aśvinā, (or even if) you are seated on the top of the mountain, (do come to us) bringing with you nourishing food for the worshipping person.

(4) Take pleasure, O gods, in the herbs and waters, when you may visit the strenuous (pious) works of the sages; bestowing abundant gifts on us you have (always) taken into account our earlier generations.

(5) Even when you have heard many (hymns), O Aśvinā, you look with pride upon the hymns of (our) sages. Do come in response to their choice, to our people; may your most delightful favour be ours.

(2) In a the *sumatī* is the hymn of the poet (cf. 67.3ab above and 97.3c below), while in v. 5d below it is the favour of the deity. *vām sīṣakti* : cf. *tām (sómam) matáyah* sacante at 9.95.4; also 97.3c below and 5.5ab above. *cániṣṭhā* : cf. *cániṣṭhā matī* of a worshipper at 8.74.7-8. In d I take *yujānāḥ* as a passive form going with *yāḥ*; *suyújā étagvā* is the Upamāna. *Gharmā* like the *stóma* at 24.5 above, is supposed to be yoked to the chariot of the deities to bring them to the worshipper. For *étagvā (yujānā)* cf. *étaśaḥ yujānāḥ r'kvabhiḥ* at 9.64.19.

(3) Supply *tébhyaḥ ā' yātam* in ab and cf. 71.2ab below; also 5.76.4. *divó yakhvi'su* : the rivers are meant; see on 56.22 above. c : A mountain is one of the places which the Aśvins are said to be visting at 5.76.4c.

(4) Oṣadhis are the Puroḍāśa offerings; *apsú* stands for Soma. *yogyā'* is activity, pious labour, as at 10.53.11. *yogyā' aśnávaithe* : cf. *yajñām āśāthe* at 1.15.6c. c is to be construed either with ab or with d, which latter is a reference to their consideration of older relations as at 72.2 below. *ānu cakhyathuḥ* : cf. *ānu paśyeta pānthām* at 10.117.5b.

(5) *abhī cakṣ* 'to look with pride'; cf. *abhī man*. In c *prāti* goes with *vāram*, *prā* and *ā'* with *yātam*. See on 65.4 above; or in view of v. 6c *prāti* and *prā* with *yātam* and *ā'* with *vāram*, as at 6.6 above.

(6) Come to Vasiṣṭha according to his choice, to his sacrifice which may be brought to you with offerings and well composed hymns, on the occasion of a battle, O Nāsatyas; these hymns are recited for you two.

(7) Here is our prayer, here our praiseful speech, O Aśvinā; may you accept, O bulls, this well composed hymn. These hymns have gone to you, longing for you. Do you protect us (O gods), with your blessings for ever.

71

(1) The Night departs from her sister Uṣas; the Dark one vacates the path for the Ruddy one. Let us invoke you, (O gods) who give gifts of horses and cows; separate from us the destructive weapon both by day and at night.

(2) Come near for the sake of the worshipping mortal, carrying lovely gifts in your chariot, O Aśvinā. Separate from us famine and disease; do protect us, day and night, O lovers of the sweet.

(3) May your mighty, favourably disposed (horses) turn your chariot hereward, at the early day-break. May you bring here your (chariot) laden with riches and endowed with the controlling hands in the form of the reins, (being drawn) by your horses yoked by Rta, O Aśvinā.

(6) *samaryāḥ* : adj. of *yajñāḥ* : (cf. *samaryāḥ indraḥ* at 5.33.1) 'belonging to a *samará*, i. e. offered on the occasion of a clash, a battle'. *samaryá* the noun, has a different accent; cf. 19.2; 23.1 above. The latter means 'a sacrifice' or 'a battle'.

71

(1) For a cf. 1.113.1d, 16c; 1.124.8a. *b* : *aruṣá* is the ruddy horse, i. e. the Sun. *kṛṣṇá* and *nák* refer to the Night.

(2) *trá'sīthām* is accented for emphasis.

(3) *syū'ma-gabhastim* : *syū'man* (from *siv* 'to weave') is 'the woven reins' of leather; cf. *syūma-gr'bhe drvate* at 6.36.2. In our passage and at 1.122.15cd, the reins are conceived as the controlling hand of the chariot which guides the horses.

(4) Do come to us, O kings, in that chariot which is your carrier, being laden with all kinds of foods, furnished with three seats, filled with riches and moving at day-break, O Nāsatyas, when it approaches you.

(5) You released Cyavāna from his wearing-out age; you brought to Pedu a swift horse. You released Atri from the calamity and the darkness; you put down Jāhuṣa in a safe place.

(6) = 70.7.

72

(1) Come to us, O Nāsatyas, in your chariot which brings us cows and horses and which is laden with ample gold. All our prayers proudly attend (as your mares) on you, who appear lovely with your body owing to its enviable glory.

(2) Come towards us together with the other gods in your chariot, O Nāsatyas; for our friendship with you is ancestral and our relationship is common. Do please take note of it.

(4) *usrā-yāmā* : 'moving out at early day-break'; cf. 4.32.24. *viśvāpsnya* (from *viśvā* + *psnya* = food) is here the *rātha*; at 42.6 above it is *rayī*.

(5) *a* : cf. 68.6 above. *b* : Pedu, who was *aghāśva* (owner of a wicked horse) was favoured with a white horse that was a killer of the enemies; cf. 1.116.6; 1.119.9. For Atri see on 68.5 above. *d* : Jāhuṣa was a prince who was saved, when he was dropped in the midst of inaccessible rocks by his enemies; cf. 1.116.20. *śithirām* is a loose place (from *śrath*), i. e. a safe place, from which dangers were loosened, where he could freely move.

72

(1) *viśvāḥ niyūtaḥ* : cf. 6.62.11 ab; also see on 23.4 above and 90.3 below. *tanvā* is Instru. sing. *spārḥāyā śriyā* : cf. 15.5 above.

(2) *saṁānó bāndhuḥ* : The Vasiṣṭhas claim a celestial descent (from Mitrā-Varuṇā) through the founder of their family as seen in No. 33 above. Here they claim relationship with Aśvinā. But even other sages are found to claim a similar relationship with Aśvinā (at 3.54.16 and 8.73.12); with Adityas (at 8.18.19 and 8.27.10), and with Maruts (at 8.20.22 and 10.64.13). Also cf. 8.83.7-8.

(3) *The hymns to Aśvinā have risen up, so have the prayers that are kindred and the divine Dawns Seeking to do service to these two Rodasī (i e. Heaven and Earth), the supporters, the priest speaks to the Nāsatyas*

(4) *As soon as the dawns shine brightly, (so soon) do the priests bring their prayers to you, O Asvinā The divine Savitr has raised his lustre aloft, mightily do the fires sing owing to their fuel*

(5) *Come from behind, O Nāsatyas, from the front, O Asvinā, from below and from above, from everywhere, with wealth which is fit for all the five tribes Do you protect us (O gods), with your blessings for ever*

73

(1) *Being devoted to the gods and offering our hymn to them, we have crossed to the other end of this darkness. (Our) speech invites the immortal and ancient-born Asvinā, whose miracles are many and who are present in many places*

(3) *Mark how Sāyana reads *asvina* for *aśvinoḥ* of Samhitā and Pada Paṭha as we have them. *dhīsnye ime* (Pada Pāṭha, irr sandhi).*

(4) *Mark *ca it* in *a*, so that *ca* is to be supplied in *b* and a construction, which resembles a later Samuccaya Alamkāra, has to be understood, cf. the use of *ca* and *ād it* at 33 6cd above *garante*: see on 9 6 above.*

(5) *ab*: See on 104 19 below *c*: *pā'ñcajanyaena rāyā'*: cf. *viśvajanyāḥ iśaḥ* at 10.2.6d, *viśvajanyam rā'dhaḥ* at 6 47 25a, also 76 1a below

73

(1) *tamas* here is very likely to be metaphorically understood in the sense of 'ignorance, despondence etc' as at 5 31 9d. *purudāmsa* = *purudāmsasā* at 6 63 10, 8 87 6, for the stem *purudāmsa*, as in our passage, cf. 3 1 23a and see on 97 2 below.

(2) The dear priest of man, (i. e. Agni), who worships and honours you, O Nāsatyas, has taken his seat. Partake of this sweet (offering), being by our side, O Aśvinā; bringing you delicious sacrificial foods, may I address you at the sacrificial assemblies.

(3) Choosing the paths (of Rta) we have sent you this sacrifice; do you accept this good hymn, O Bulls. This Vasiṣṭha, greeting you with his hymns, is awake like a commissioned envoy.

(4) May those two demon-killing, well-built, and strong-hoofed horses (of yours) visit our people. The gladdening and intoxicating (juices) have gathered together (for you); do not injure us, (but) do come with bliss to us.

(5) = 72.5.

74

(1) These sacrifices call upon you, the shining ones, O Aśvinā; here do I call upon you for a favour, O gods, who regard your powers as your treasure; for you go to every people.

(2) The 'dear Hotṛ' mentioned in a is Agni.

(3) *dhema* (from *hi* to urge); *pathā'm* (gen. for accu.), i. e. of *ṛtā*; cf. 44.5b; 65.3c above. *urāṇā'* (from *ur* to choose) 'choosing' i. e. the path of Rta and leaving that of *āṇṛta*. Construe *prāti* with *jāramāno* (cf. 67.1d; 78.2 below, also 4.45.5; 5.80.1). *abodhi*: pass. aor. of *budh* (intrans.; cf. VGS. sec. 155) as at 80.2 below and 9.1 above. *śruṣṭīván* 'a faithful attendant, a willing follower' (from *śruṣṭi* 'willingness'; cf. 18.6, 10 above): cf. 1.127.9fg; 10.106.4d.

(4) *ab*: *vāhni*: Either the Aśvinā are meant (cf. 8.8.12) or their horses; the epithets *viḍúpāṇi* and *sāmbhṛtā* (cf. 1.38.11; 6.57.3) suggest the latter. *mā' no mardhiṣṭam*: a common phrase; cf. 74.3 below and also 25.4; 32.5 above. *śiv'ēna*: *śivá* (adj.) 'kind', here used as a noun meaning 'bliss' like *áśivena* at 1.116.24; cf. *hástah śivá'bhimarśanaḥ* at 10.60.12.

74

(1) *usrā'* (accus. dual) is adjective of Aśvinā as at 4.45.5 and 6.62.1; also of Agni at 1.69.9. *div-iṣṭi* 'longing for heaven' (i. e. the gods in heaven) means a sacrifice, where the gods are sought to be present

(2) You have given wonderful food (to your worshipper), O heroes; may you urge (yourself) towards our kindly patron. Guide your chariot hereward being possessed of a concordant mind; drink the sweet juice of Soma.

(3) Do come and be by our side; drink of the sweet juice, O Áśvinā. Milk out the water (of rain), O mighty lords of enviable wealth; do not harm us, do come.

(4) Come to us, O Áśvinā, loving us, with those (galloping) horses of yours, who seek speed and fly towards the house of your worshipper carrying you (in your chariot), O heroic gods.

(2) *citrām bhójanam*: See 68.5 above; Atri is meant in *ab. códethām* i.e. *bhójanam*; or in view of the *Ātmane Pada*, which, however, is not always decisive (cf. *vṛ'ṣṇe codasva susṭutim* at 8.75.6), we may translate: 'May you urge yourselves towards the kind one'. For this we may compare *vṛ'ṣā (tvām īndrah) codasva mahatē dhānāya* 'Being a mighty one, urge yourself for a great treasure' at 1.104.7b. This latter is favoured by the latter half of the stanza.

(3) *dugdhām páyaḥ*: I take *dugdhām* as a verbal form (ipv. 2nd dual) of *duh* (with *Sāyana*) in view of the other imperative forms in the stanza; *páyaḥ* is rain water. Áśvinā's association with rains is rare, yet cf. 1.47.6 where they are requested to send *rayi* from the Samudra or from the heaven; also see 8.5.21. Or else *páyaḥ* 'milk' is the Soma juice (cf. 9.107.12c) and *dugdhām* is pp. of *duh* ('pressed out', 'milked out'). *jenyā-vasū*: Here in the case of Áśvinā *jenyā* may be taken as referring to Sūryā, their common bride, (cf. 1.119.5d where she is called *jenyā yōṣā*) and *jenyā-vasū* may be same as *sūryā-vasū* at 68.3 above. But at 8.38.7 Indra-Agni are called *jenyā-vasū*, where this explanation is inapplicable; so there *jenyā* may be taken to refer to the 'noble-born' cow who yields her milk for the preparation of Soma. Thus at 3.31.11d the *jenyā gauḥ* is said to yield her 'tasteful sweetness' (*mādhū svā'dma*) i.e. milk for Indra. Lastly, it is not impossible that *jenyā* has received the case termination i.e. the dual, of the compound word itself, as in the *Devatā Dvandvas* or as in the case of words like *mahe-mate* (voc. of both at 8.34.7) or *mahenadi* (at 8.74.15). *jenyā (fram jan)* 'noble-born'; or (from *ji*) 'enviable'.

(4) *makṣūyúbhiḥ*: *makṣú* 'swift'; cf. 56.15 above. *háya*, from *hi* 'to urge', is a horse.

(5) Our patrons have obtained invigorating foods, having approached Aśvinā; may those Nāsatyas grant lasting fame to our patrons and protection to us.

(6) Those brave men, who, being the kind-hearted defenders of men, marched forth like (war) chariots, have (now) grown powerful by their own strength and lived in comfortable dwellings.

75

(1) The heaven-born Uṣas has shone brightly according to Rta; disclosing her greatness, she has come. She has uncovered (and chased away) the evil spirits and the hated darkness; the best among the Aṅgirasas has awakened the paths (of men and gods).

(2) Be here for our great welfare today, O Uṣas; lead us to great fortune. Bestow on us wonderful and famous wealth and also a fame-seeking (son) among men, O goddess helpful to man.

(5) *pr'kṣaḥ* 'foods'; cf. 1.73.5a.

(6) *prá yayúḥ* : i. e. to success and desired end; cf. 34.18cd above. *avrkā'saḥ* 'not wolf-like, not greedy'. *nrpātā'ro jánānām* : cf. *narā'm nrpātā'* at 1.174.10b; *nrpātim jánānām* at 10.107.5 and *jánānām vidhartā'* at 56.24 above. *śávasā śūśuvuḥ* : cf. 93.2b below. *utá-utá* : Repetition of *utá* in both the sentences is comparable with that of *ca*, in later Sanskrit; see also 41.4 above.

75

(1) *āvaḥ* in *a* is from *vas* 'to shine', *āvaḥ* in *c* is from *vr* 'to cover'. *c* : *āpa āvaḥ* 'uncovered it away' i. e. disclosed its identity, so that it could no more hide itself and had to run away. See note on 80.2 below. *d* : *pathyā' ajīgaḥ* 'roused the paths' i. e. filled them with active creatures moving to and from each other; cf. 63.4cd above and 79.1 below.

(2) *naḥ* is genitive in *a*; but is to be repeated as accusative in *b*. *prá yam* is used with the accusative of the person and the dative of the thing; this is rare; usually it is the other way round. This is comparable with *rāyé śiśihi* at 18.2 above. In *cd* the treasure in the form of a son is meant; cf. 10.47.4 and 5.

(3) These well-known lovely and immortal rays of the beautiful Usas have arrived. Reviving the holy laws of the gods and fully filling up the mid-regions, they have variously distributed themselves.

(4) This famous Uṣas, the daughter of the heaven, having yoked her chariot from the farthest place, goes round the five peoples in a moment, carefully supervising the pious works of men as the queen of the world.

(5) That rich beloved of the Sun, who has wonderful gifts, rules over wealth and treasures. Liberal Uṣas, praised by the sages and greeted by the priests, shines brightly, leading men to old age.

(6) The ruddy and lovely horses are seen before us, carrying the radiant Uṣas. The beautiful one goes in her all-beautiful chariot and bestows lovely gifts on the worshipping person.

(7) The unfailing, great and holy goddess, in the company of the

(3) c : cf. 1.92.12c; 1.124.2a etc.

(4) *parākā't yujānā'* : cf. 1.48.7ab. b : cf. 79.1b below. *vayūnā* are the customary rites; cf. 100.5b below. Agni knows them and teaches them to the people; cf. 1.72.7a and 1.145.5cd. Uṣas herself starts them by her light; cf. 1.92.2 and 6.

(5) *jaráyanti* : cf. 1.48.5; 1.92.10 and note on 30.4 above. *vāhñibhiḥ* : The priests are meant; cf. 82.4ab below and 1.48.11d; 5.79.4ab. *vāhni* is sometimes used of Agni as at 7.5 and 16.12 above, where it is meant as an epithet conveying his function of 'carrying oblations' (*vah*). See also 73.4 above where the word is used of the horses of Aśvinā.

(6) *viśvapīṣā rāthēna* : cf. *viśvapīṣaḥ marútaḥ* at 57.3 above.

(7) c : *dṛḍhā'ni* i. e. *valāśya ādreḥ*; cf. *rūḡnām ādreḥ* at 3.31.6a; the reference is to the deliverance of the cows and the luminaries from Vala's cave. See 79.4d below for the same; elsewhere Uṣas herself is mentioned as one of the imprisoned beings. Here she is

unfailing, great and holy gods, may break the strong places (of Vala) and give us the cows; the cows have bellowed to greet Uṣas.

(8) Now O Uṣas, grant us wealth associated with cows, brave sons, horses and abundant enjoyment. Do not expose our grass (seat) to reproach owing to our being human; do you protect us (O gods), with your blessings for ever.

76

(1) The divine Savitṛ, favourable to all men, has raised aloft his immortal light which belongs to all people alike. The eye of the gods (i. e. the sun) has shown itself owing to their wisdom; Uṣas has disclosed the whole created world.

(2) The paths over which the gods travel, which do not injure and are adorned with (the presence of the) gods, have become visible to me.

represented as helping the gods (ab) and the Aṅgirasas to release the cows, who are supposed to have bellowed in response to the call of Uṣas (d) and thus guided the attacking army of the gods and Aṅgirasas led by Indra and Saramā, in the right direction. See 1.62.3; 3.31.4-6.

(8) *barhīḥ* secondarily means 'sacrifice'; cf. on 46.4 above. *puruṣātā* 'owing to our nature as human beings'; see 57.4b above. *mā' nidé kaḥ*: cf. 31.5 above and 94.3 below; also *nidāḥ trāyasva* at 16.8 above.

76

(1) *viśvājanyam*: cf. 10.4c above and 100.2ab below; also *pāñcajanya rāyā* at 72.5 above. *devā'nām* is to be construed both with *krátvā* and *cákṣuḥ*; for the first cf. 62.1cd above, for the second 77.3a below.

(2) This contains only a mental picture of the poet who expects the gods to visit his sacrifice; cf. 5.30.1-3. *devayā'nāḥ pānthāḥ*: See on 38.8d above. *iṣkṛtāsaḥ* from *iṣ + kṛ* 'to decorate or heal'; cf. 8.1.12d; 10.53.7b. *ketūḥ*: cf. 67.2 above. *harmyébhyasḥ*: from other passages *harmyá* seems to refer to human homes; cf. 55.6 above and

The banner of the Dawn (i.e. her advance rays), has indeed appeared in the east, she has come towards us from her palatial homes

(3) Many indeed were the days during which and since when, you were seen towards the east, at the rise of the sun, behaving (towards him) as towards a lover and not like one who goes away

(4) They, indeed, i.e. the holy ancient poets, were the feast companions of the gods The Fathers whose chants were effective, found out the hidden light and brought forth Usas

9 71 4, 9 78 3, 10 46 3 But *adh:* shows that ablative is meant and not the dative, so that *harmyá* refers to a place where Usas comes from, i.e. her own palace It is surely not 'the darkness' as Geldner suggests in view of 6 4 above, see my note on the stanza It is not correct to imagine that she can live in 'a home' of darkness

(3) *ya'* (*ahan:*) is accusative of time *jara iva* is *jare iva* with Sāyana against Pada Paṭha (which separates as *jaraḥ iva*, in which case the common property remains the same though the genders of the Upamāna and the Upameya will differ) The sun is conceived as a *jara* of Usas even at 10 1 above and at 1 92 11d and 10 33b The common property in the simile is *acaranti* and this is contrasted with *yati'*, for a similar contrast between *a' car* and *para car* see 10 17 6d, 10 177 3b, also between a *yat* and *punar yat* at 10 111 7cd *a' car* means 'to be faithful to, to wait upon', cf 1 62 8d, 1 123 9cd, 4 51 8a It is also opposed to *vi car* (cf 7 25 1d) *yataḥ* goes with *pari* and refers to *ahan:* 'since which days'. *na punar* 'not again, but not, but on the other hand, not', *punar* is *vailaksanya dyotanarthaḥ* as Sayana points out *yati'* 'one who goes, leaves, is unfaithful etc' *jara* and *yoṣana* or *yoṣa* display a deep mutual attachment, so that we get similes where both of them are represented as an object of mutual faithful love Thus we get *jaró na yósanam-yosítam-priya m* at 9 101 14, 9 38 4 9 96 23, but also *yosa (kanya') jarám iva* at 9 32 5, 9 56 3 If *punar* is construed with *yati*, the words would mean the same as *para yati* or *para caranti*, i.e. 'going back, turning again' towards her own or her father's home, i.e. away from the lover, cf *punar astam eḥi* 10 14 8c, *ma' púnar gaḥ* 10 108 9c and *parayati'* 1 191 2b and 4 18 3a The poet praises the daily faithful appearance of Usas before the rise of the sun

(4) The Fathers and the ancient sages are the Angirases, cf 9 75 b below and 1 62 2, 1 71 2 *gudham jyotiḥ* is either the sun (cf 10 72 7) or Usas herself

(5) Having gathered together for the sake of the common cow-stall (of Vala), they agree with each other and never work against one another. They do not violate the laws of the gods, moving along with the rich ones (i. e. the gods) and never harming us.

(6) The Vasiṣṭhas greet you with their hymns, getting up early in the morning and praising you, O lovely one. Shine on us, being the leader of the cows and the mistress of rich gifts, O well-born Uṣas. Be first to awake.

(7) This Uṣas, who is the bringer of a gift and kind feelings, is praised by the Vasiṣṭhas, while she shines and gives us far-famed riches. Do you protect us (O gods), with your blessings for ever.

77

(1) Like a youthful damsel she has shone near us, urging all living creatures to activity. (Now) the fire has to be kindled by men; she has displayed her light, chasing away darknesses.

(2) The vast one has stood up facing all; she has shone, wearing a white and bright garment. Having a beautiful appearance and a golden complexion, the mother of the cows and the harbinger of the days has shone brightly.

(5) *saṁāné ūrvé* : The locative signifies purpose.

(6) *gávām netrī'* : see on 77.2 below.

77

(1) *bc* : Both *carā'yai* and *saṁídhe* are dative infinitives; for the same idea cf. 1.92.9c and 1.113.9a.

(2) The *rúṣad vā'saḥ* is her own 'brilliance'; at 9.69.5 it is milk in the case of Soma. *gávām 'mātá'* : cf. *gávām netrī'* at 76.6c above; her own radiant beams are conceived as her ruddy bulls as at 1.92.2b; 1.121.11b and 5.80.3.

(3) Carrying the eye of the gods (with her), leading the lovely looking white horse, the beautiful Usas, possessed of charming gifts is seen fairly adorned by her rays spreading herself widely over the whole world

(4) Having wealth by your side, shine far away (from) the enemy, grant us a vast pasture land and freedom from fear Separate from us the hateful foe, bring us the treasures and urge your bounty to the worshipper, O liberal one

(5) Shine on us with your choicest rays, O divine Usas, prolonging our life and bestowing on us nourishing food as well as a gift consisting of cows, horses and chariots O (Usas) possessed of all choice gifts

(6) Bestow on us lofty and vast riches O noble born Usas, O daughter of Heaven such as you are, whom the Vasisthas glorify with their hymns Do you protect us (O gods), with your blessings for ever

78

(1) Her early rays are seen facing us, her lovely lustres shoot upwards and spread themselves everywhere Bring us a lovely gift in your great and brilliant chariot coming hereward, O Usas

(3) The 'eye of the gods' and the 'white horse' both refer to the sun *rasmibhir vyakta* 'annointed adorned by her rays', for the *Rasmi* of Usas cf 1 49 4 4 14 3, 4 52 7 On the other hand cf 79 2 below where she herself is said to adorn her rays Both are lovely and so serve each other as a decoration as in the *Anyonya Alamkara visvum anu prabhuta* cf 8 58 2b where the same is said about the sun

(4) *anti-vama* cf *upavasum* as the adjective of *Pusan* at 6 56 6

(5) *d* cf 5 57 7ab

78

(1) *ketavaḥ* cf 67 2c and 76 2c above These advance rays themselves are considered as the *añjayaḥ* or the *aktu'n* (at 79 2 below) i e her decorations

(2) Agni being kindled wakes up to greet her; the poets (too), praising her with their hymns (wake up). The divine Uṣas goes forth driving away all darknesses and disasters by her light.

(3) These well known shining Dawns are seen in the east, sending up their light. They have brought forth the sun, the sacrifice (and) the fire; the unwanted western darkness has departed.

(4) The rich daughter of Heaven has been observed; all look on while the Uṣas shines. She has mounted upon her car which is yoked at will and which her well-yoked horses draw.

(5) Our well pleased patrons and we ourselves have awoke to greet you today; be gracious while you shine, O Dawns. Do you protect us (O gods), with your blessings for ever.

79

(1) The Dawn has shone brightly along the path of men, rousing all the five tribes of men. She has raised her light (aloft), coming

(2) *jarate* 'wakes up and sings'; see on 9.6 above. *b* : *prāti* : supply *jarante*; cf. 5.80.1d.

(3) *ājījanan* 'brought forth in their wake'; all the three come after her appearance in heaven; cf. also 80.2d below. *d* : see on 6.4ab above.

(5) *tilvilāyādhvam* : *tilvīla* seems to mean 'oily, soft', and hence 'fertile' at 5.62.7 (*bhadré ksétre*); from *tilva* + *īla* (*tilva* being a kind of plant).

79

(1) *vī āvaḥ* from *vī vas* 'to shine'; *pathyā* is generally taken as *pathyāḥ* against Pada Pāṭha, and an object of *vī āvaḥ*. But *pathyā* (instrumental) is quite appropriate; the poet means : This daughter of Heaven has shone brightly along the path of men, rousing them all to activity. *vī vas* is generally intransitive; cf. 75.1a above and 1.157.1b. For *b* cf. 6.65.1b. *c* : The bulls (*ukṣān*) are her lustres

with her lovely looking bulls The sun has disclosed the two worlds with his light

(2) The Dawns paint their lustres at the ends of the heaven, they strive hard like men who are joined together (in battle) Your bulls completely roll up together the darkness and send up your light as Savitr sends up his arms

(3) The liberal Usas has become most Indra like, she has brought forth her fames (1 e famous gifts) for our welfare The divine daughter of Heaven the foremost among the Angirases distributes her treasures to the pious worshipper

(4) Give us as much wealth O Uṣas, as you gave to the (ancient) singers being praised You whom they (1 e the ancient singers, the Angirases) produced through the roar of the Bull (1 e Bṛhaspati), have flung open the doors of the strong mountain (cave of Vala)

conceived as the bulls drawing her chariot, see 6 64 5ab At 75 6ab above they are described as her horses *d vī a va ḥ* is from *vī vṛ* 'to uncover', *rōdasi vī a va ḥ* 1 e made them visible by her light, cf 9 97 38b, also 1 113 9b

(2) *aktu'n vī aṇjate* 'they paint their lustres' 1 e put on their brightness as a decoration cf 77 3c, 78 1b above and 1 113 14a See also *aṇjī aṇjate marutaḥ* at 57 3 above and *aṇjī aṇkte (usaḥ)* at 1 124 8d *b vī so yukta ḥ* 1 e for a battle cf *yuyurē* at 6 25 3ab and *yōge* at 4 24 4a *c sam a' vartayanti* 'cause them to turn back together', 1 e roll up and pack off to a distant place, cf *samvavrti at tamaḥ* at 5 31 3d and 10 172 4 d For the simile cf 6 71 5ab and 10 139 1b

(3) *īndratama* 'most Indra-like' 1 e most liberal like him because she is *maghōni sraṇamsi* 'fames, 1 e famous gifts', cf 3 19 5d 5 4 2d, 6 19 3b, 8 5 32ab *angirastama* 'most Angiras like' 1 e most fiery, most blazing like them

(4) *vṛṣabha* is Bṛhaspati, who helped Indra in freeing the cows from Vala's cave by means of his *rava* 1 e war cry, cf 4 50 4, 5, 10 68 8 Also 1 71 2ab *jaṇṇuḥ* from *jan* used in a secondary sense of 'manifest', the subject is *pitarāḥ* 1 e *angirasaḥ*, for which see above 76 4 The *drdha adri* is, of course, the cave of Vala, see on 75 7c above

(5) Urging every god to a gift, brightly shining (and) sending towards us feelings of kindness, lead our hymns to a gain. Do you protect us (O gods), with your blessings for ever.

80

(1) With their hymns and songs the foremost poets, the Vasiṣṭhas have roused Uṣas, while she causes to revolve the two regions (the dark one or the Night and the white one or the Day), so as closely to follow one another and while she discloses all the created worlds.

(2) This well known Uṣas, who gives us new life after covering the darkness with her light, is roused. The unblushing youthful damsel

(5) b : cf. 1.48.2c.

80

(1) c : *rājasī* are the regions characterised by day and night as a comparison with 6.9.1 and also 1.35.2a; 1.185.1d; 10.37.3cd would show. *sāmante* is to be understood predicatively 'revolving them so as to make them follow one another closely'. Sāyaṇa takes *rājasī* to mean *dyāvā-prthivyaū*, in which case we may take *vivartāyantīm* in the sense of 'unrolling, distinguishing, separating one from the other' (cf. 6.8.3c) as opposed to *sām vartay* 'roll up together so as to make them undistinguished' as at 8.6.5bc (*ubhé yāt samāvartayat iudras cārmera rōdasi*). Also cf. 79.2c above; *sāmante* is used of the *rōdasi* at 1.185.5, though from another point of view ('bordering upon one another, touching one another at the borders'). The idea in the latter case would be that owing to darkness the two worlds were undistinguished from one another and Uṣas distinguishes them by her light. This is further elaborated by what follows in d.

(2) a : cf. 1.10.11c; 3.53.16c. b : *gūdhvī' tāmāḥ* : In Rgveda *tāmas* is conceived both as 'the concealer' and 'the concealed'. As 'the concealer' it is merely to be removed or chased away (cf. 56.20c; 63.1; 77.1d; 78.2cd above), while as 'the concealed or the hidden', it is to be exposed to light or public view, like a hidden thief and thus compelled to run away; cf. 75.1c above and 81.1c below; also 3.5.1;

goes forth in front (of men). She has brought to light the sun, the sacrifice and the fire.

(3) May the auspicious Dawns always shine on us, bringing us horses, cows and brave sons, yielding us ghee (i. e. nourishment), themselves being filled (with milk or nourishment) on all sides. Do you protect us (O gods), with your blessings for ever.

81

(1) The shining daughter of Heaven is seen while she approaches us. She uncovers the vast darkness in order that all may (be able to) see; the kind one displays her light.

(2) The refulgent rising Star, the sun, releases the cows together (with his rays). May we come by what is allotted to us at the flaming up of you and of the sun, O Dawn.

4.45.2; 4.51.2c; 10.73.11; 10.88.12. Sometimes, however, it is said to be 'concealed' by means of light as here and at 2.24.3; 4.51.9c; see also 10.129.3a. c : cf. 1.113.7b; 1.123.10c; 5.80.6. d : cf. 78.3c above.

(3) In c we have the image of a cow; see on 41.7 above where the *Ṛk* is wholly repeated.

81

(1) *ápo vyáyati* 'uncovers, opens, breaks up'; (*vye* to cover as at 33.4 above); see on 80.2 above. *cákṣase* : cf. 66.14d above.

(2) a : cf. 36.1 above, and supply *raśmibhiḥ*. *nákṣatram* (neu. s.) is always the sun; cf. 86.1d below and 10.156.4ab in particular. *arci*=*arcis* (see on 97.2 below; from *ṛc* to shine; cf. 5.25.7b) means 'a ray, lustre'. c : *vyúṣ* (verbal noun from *vī vas*) 'flashing forth, illumination'; cf. *vyúṣṭi* at 69.5c above. *bhaktá* is what is allotted (from *bhaj*) i. e. by gods; cf. *bhāga-bhaktasya rāyáḥ* at 1.24.5. Cf. also *devābhaktam rātnam* at 4.1.10 and *dyūbhaktam rékṇaḥ* at 40.2 above. *bhaktá* in the sense of *anna* does not occur in the *Ṛgveda*.

(3) We have arisen and are active to greet you, O Uṣas, O Daughter of Heaven, who bring ample and enviable happiness like (as also) a rich gift, to your worshipper, O winner (of riches).

(4) We beg (rich gifts) of you, who are a distributor of rich gifts, (and) who produce the light (of the sun) by your greatness, O great one, while you shine in order that we may observe and see it, O goddess. May we be yours, as sons are of their mother.

(5) Bring us that lovely gift, O Uṣas, which is most lastingly famous; give us whatever mortal's enjoyment you possess, O daughter of Heaven. Let us enjoy it.

(6) (Bringing) immortal fame and riches to our patrons and

(3) *jīrā'h* (*vayām*) : (from *ji* to urge = *jinu*) 'active, zealous etc.'; cf. *jīrāh sōtā* at 92.2 below. *vananvati* (*vānanvat*) : This seems to be a possessive adjective, meaning 'possessed of gifts or wooden chariots', either from *vanan* (= *vāja*) from *van* 'to gain', or *vanan* = *vana* 'wood, wooden chariot'. Or against Pada Pāṭha (which in all cases of the occurrence of the word separates *vanan-vat*) it is voc. of the fem. of *vānanvat*, irr. pr. pt. of the intensive of *van* meaning 'a winner' of riches. For the different forms in which the word occurs in the Rv. cf. 8.1.31 (*vānanvataḥ āśvān*); 8.6.34 (*vānanvati matīḥ*) and 8.102.19; 10.92.15 (*vānanvati* : loc. s.). *māyaḥ* : cf. 32.8 above.

(4) *maṁhānā* (from *maṁh* to be great) 'greatness'; the form is instrumental s.; cf. *dākṣasya maṁhānā* at 5.10.2. *prākhyai* (from *prākhyā*) and *drśe* are dative infinitives going with *kṛṇōṣi*, *svār* being the object; cf. 77.3ab; 78.3c and 80.2d above. In c *rātnam* is to be supplied as the object of *imahe*; see on 67.6 above. *d* : *syā'ma* : Perhaps understand *ratnabhā'jah* a second time as nominative plural; cf. 40.1d above and for similar economy of expression see on 48.1 and 66.12 above. It must, however, be remembered that the similes in which the sons and the mothers figure have hardly ever 'inheritance' as their common property; yet see v. 5 below.

(5) *martabhōjanam* : cf. 16.4; 38.2 and 45.3 above. A mortal's objects of enjoyment like cows, horses and others are meant.

(6) *amṛ'tam śrāvaḥ* : cf. 3.53.15d and 8.13.12c; see also *amṛ'tam vāsu* at 3.43.5d. In ab supply *rāsva* (v. 5) or *codayitṛi* from

rewards consisting of cows to us, the kind Uṣas may shine away the obstructions, inspiring liberal donors (to their gifts).

82

(1) Do you, two, grant great protection to our men and followers for the sake of a sacrifice, O Indra and Varuṇa. May we conquer in battles our evil-minded enemies (and also) him who extremely hates a persistent worshipper.

(2) One of you two is called a sovereign ruler and the other a self-ruler. Indra and Varuṇa are great and possessed of ample treasures. All gods have fixed up their strength and might on you in the highest heaven, O mighty gods.

(3) You have dug down the channels of waters with your might; you have sent up the powerful sun in the sky. You have fattened the dried up (rivers) in the wild joy of this wise (Soma), O Indra and Varuṇa. Fatten our hymns (with gifts).

c; cf. 96.2cd below, or even *āvāhantī* in view of 1.48.9c. *maghónaḥ* is accus. pl., rather than gen. sing.; cf. 32.15a above. But if gen. s. is adopted we should supply *rā'dhaḥ* and compare 96.2cd below and 1.48.2d. d is repeated at 1.48.8d.

82

(1) b : This is reproduced at 1.93.8d (Agnī-ṣomā). c : *dīrghā-prayajyum* : *práyajyu* is generally used of a deity (cf. e.g. 56.14 above and 5.55.1; 5.87.1; 8.7.33); but here it is used of a mortal worshipper, like *yájyu* (3.19.4b) and *áyajyu* (83.7 below). *ati* is adverb going with *vanuṣyati*; cf. *āti prá śṇve* at 10.11.7b. d : *dūḍhyāḥ* : (from *dur-dhī'*) : cf. *durādhyāḥ* at 18.8 and 32.27 above; it is the opposite of *su-ādhyāḥ* at 2.5 above. Supply *tām ca* to connect c and d.

(2) a : The addition of the genitive *vām* at the end of the Jagatī line (a) is peculiar and unnecessary; cf. v. 5cd; 6cd. d : cf. 1.80.15cd.

(3) b : cf. 87.1a below; *prabhūm* : 'far-extending; powerful'; cf. 8.58.2b. cd : *apít* 'lean, not fat' (from *pi*). *pīnvatam dhīyaḥ* : cf. 1.151.6c; 10.39.2a. Also *tām pīpayata (dhīyam) páyaseva dhenúm* at 10.64.12c and *mádhor ghṛtásya pipyúṣim dhīyam* at 8.6.43.

(4) Our priests invite you alone in fights and battles and you two (they invite) with crossed knees, for urging peace. We the bards, call upon you, O Indra and Varuṇa, who are easy to call and who are the lords of both the kinds of wealth.

(5) Since you created all these creatures of the world by your greatness, O Indra and Varuṇa, Mitra helps Varuṇa by (establishing) peace (for them), while the other, the fierce one, marches forth to glory in the company of the Maruts.

(6) For the sake of a great price, for the vehemence of Varuṇa, they measure their might, each his own. One of them has laid low the enemy who strikes a blow, while the other opposes (even) many foes with the help of only a few (warriors).

(4) *vāhṇayaḥ* : 'those who carry the offerings to the gods, namely, the priests'; see on 75.5 above. *kṣémasya* (cf. v. 5c) *prasavé* is loc. of purpose like *samāné ūrvé* at 76.5a above. Indra rules over *kṣéma* (8.37.5a) and so can order it out for us; also cf. v. 5c. c : *vásvaḥ ubháyasya* : The *divyá* and the *pārthiva vásu* are meant both here and at 83.5 below; cf. 97.10 below and also 6.59.9; 9.14.8 etc. *mitájñavaḥ* : see on 2.4 above (on *abhiñnú*).

(5) The accent of *duvasyáti* in c is due to antithesis. Construe *bhúvanasya* with *jātá'ni* and *majmánā* with *cakráthuḥ*; cf. 1.17.4ab; 1.55.5ab.

(6) *ma hé śulkā'ya* 'In order that great price may be set upon his help'; this clearly refers to Indra as a reference to 8.1.5 and also 1.102.7 would show. *anyáḥ* in c refers to Varuṇa as the slayer of enemies, as the root *ā tr* ('to overpower' cf. 4.30.7; 6.44.17) with *ājāmim* as its object and the corresponding root *prá vr* in d show. c : *śnathayantám* qualifies *ājāmim*; cf. *ásivena śnathitám rebhám* at 1.116.24. The correspondence between *anyáḥ-anyáḥ* in cd (cf. the accent of *átirat*; 83.9 and 85.3 below) shows that the two main deities of the hymn alone are meant by that pronoun. Geldner considers Mitra to be meant here as in v. 5c; but this is less likely. d refers to Indra and particularly to his assistance in the Dāśarājña war as seen from 18.17 and 33.6 above; also cf. 4.32.3.

(7) Neither danger nor evils, nor any trouble from anywhere (overtakes) that mortal, O Indra and Varuṇa, whose sacrifice you, O gods, attend and enjoy. The wicked mischief of a mortal does not touch him.

(8) Come hereward with your divine protection, O heroes; listen to my call if you may like it. Grant us your mercy, O Indra and Varuṇa, or whatever friendship and relationship you might have.

(9) Be our front-rank fighters at every battle, O Indra and Varuṇa possessing the powers of (all) the peoples, when the warriors on both sides invoke you indeed in rivalry for the acquisitions of child and offspring.

(10) May Indra, Varuṇa, Mitra, and Aryaman grant us vast and ample protection as well as glory. (We think of) the potent light of Aditi, the furtherer of Ṛta. We think of a song of praise in honour of the divine Savitr̥.

(7) Supply *naśate* in *ab* from *d* and compare 1.22 and 56.9 above and 94.8 below. *tāpaḥ* 'torture'; see on 1.7 above. *pārihvṛtiḥ* : cf. 9.79.2c and *kvāras* at 2.23.6c.

(8) *mārḍikām* ('mercy'; cf. 91.2d below), *ā'pyam* and *sakhyām* are the different types and successive stages of intimate relationship between the gods and the worshippers; cf. 8.10.3cd.

(9) *kṛṣṭi-ojasā* : cf. 6.46.7; also *viśvā-ojāḥ* (Indra) at 10.55.8. *hāvante ubháye* : see note on 83.6 below; also cf. 2.12.8b; 3.32.14d; 4.24.3d, 4ab; 4.39.5 etc. The reference is clearly to the wars and skirmishes among the Aryan chiefs themselves; cf. also *ubháyāni vṛtrā'ṇi* at 6.19.13 and *ā'ryāni vṛtrā'* at 83.1 below. *spṛdhī* : cf. 85.2a below. *tokāsya tānayasya sātīṣu* (loc. of purpose) : This signifies peaceful life of race-multiplication. The gods are invoked both in war (c) and peace (d); cf. 54.3c above and 86.8c below.

(10) *avadhrām jyótir āditeḥ* : This amounts to *jyōtiṣmati āditiḥ* and is the object of *hve* supplied (cf. 1.185.3ab), or of *manāmahe* in *d* (cf. 5.6.1 *agnīm manye*); or it may be construed as the subject of (*sārma*) *yacchantu*, along with the deities mentioned in *ab*. *ṛtāvṛ'dhaḥ* is gen. sing. (accent as *ṛtāvṛ'dhe* at 3.2.1). Oldenberg and Geldner construe *ṛtāvṛ'dhaḥ* as nom. pl. going with Indra and others and *āditer jyōtiḥ* as the object of *yacchantu*. *ślókam manāmahe* : cf. *stómam manāmahe* at 5.13.2; 5.35.8.

(1) They (i. e. the Bharatas,) went forward seeking loot with high hopes (lit. with swelling sides), looking upon you as their reliable friend, O warriors. Kill our foes, both Dāsa and Aryan, and protect Sudās, O Indra and Varuna, with your favour.

(2) Advocate for us, O Indra and Varuṇa, there in that battle, where men with raised banners clash together, where nothing pleasant happens and where all creatures that see the light of the sun, (i.e. all living creatures) shake in terror.

(1) *pṛthu-pārsavaḥ* : The compound is variously understood; *pārsu* is a bone implement which is used for cutting the sacred grass according to Sāyana, who thinks that *ab* refers to the sacrificers who use it at the sacrifices. Accent is against taking the word as a Dvandva compound meaning the Pṛthus and the Parśus, as was suggested by older scholars. Geldner translates it by 'with swollen bosoms', meaning 'entertaining high hopes'; he evidently takes *pārsu* as an equivalent of *pārsā*, on the authority of Sanskrit tradition, mentioned by Sāyana; cf. also Av. 10.9.20ab. In support of Geldner, we may compare the expression *tanvā' śūśujānaḥ* occurring at 10.34.6 and elsewhere; as opposed to 'swelling sides or body' we have 'pressing sides' of a hungry man at 1.105.8. Or *pārsu* is used in the sense of *paraśu* as at Av. 12.3.31a. In v. 1cd and vv. 2, 3 we have either the direct words addressed by Vasiṣṭha to the deities on the occasion of the Dāśarājña war, quoted here by the author of our hymn; or the stanza refers to the later Vasiṣṭhas and *sudāsam* is only a common name referring to their princely patron.

(2) *kr̥tā-dhuvajaḥ* (nom. plural) : see on *ketú* at 9.1 above and Av. 6.103.3ab. *dhvāj* is to be derived from *dhū* (to shake) + *aj* (cf. *tṛṇaj* at 33.5 above), or from the root *dhvaj* to move, given in the Dhātupāṭha from which another noun *dhvajā* (cf. 85.2 below) is also derived. *bhāyante bhūvanā svardṛśaḥ* : cf. 58.2d above and 1.85.8c; 4.6.5d. Either *bhūvanā ca svardṛśaś ca*, or the adjective and the substantive have different genders.

(3) The ends of the earth have appeared to be bursting; the war-cry has risen up in the skies, O Indra and Varuṇa. The enmities of men have assailed me; -do come hereward with your protection, O hearers of my call.

(4) You have protected Sudās, O Indra and Varuṇa, subjugating Bheda with your deadly weapons, in an inimitable manner. You heard the hymns of these (Ṛtsus) when they called for help; the priestly service of the Ṛtsus became effective.

(5) The wicked deeds of my enemy and the inimical feelings of those who attack me frightfully torture me, O Indra and Varuṇa. Since you rule over riches of both kinds, do surely protect us on the decisive day.

(6) Both the parties called upon you, namely Indra and Varuṇa, in battles for gaining riches, where you defended Sudās with his Ṛtsus when he was cornered by the ten kings.

(3) *dhvasirā'* from *dhvas* 'to burst, to break up'; the ends of the earth appeared to be bursting, broken to pieces, owing to the dust raised by the armies.

(4) *apratī* : Adverb, see below 99.5. *bhedām* : cf. 18.18, 19; 33.3 above. *eṣām* i. e. *ṛtsūnām*; the Ṛtsus are undoubtedly the Vasiṣṭha priests as is clear from this stanza and v. 8cd below compared with 33.1ab above. See on 33.6d above. *d* : cf. v. 7c and 6.65.5d.

(5) *ab* : cf. 6.59.8ab. *vāsuaḥ ubhāyasya* : see above on 82.4. *pā'rye divi* : for *pā'rya* see on 27.1 above.

(6) *havante ubhāyāsaḥ* : Both parties are presumed to be Aryans and worshippers of the Vedic gods; see above on 82.9; also see 85.2 below. Yet in the next stanza, the 'ten kings' are said to be *āyajyu* 'non-worshippers', which word, therefore, is to be taken as referring primarily to the non-Aryan chiefs of the coalition, or else is to be understood in a secondary sense of 'ineffective, improper worshipper'.

(7) The ten kings who did not offer a sacrifice, could not oppose Sudās in the battle, O Indra and Varuṇa. The ardent praise of men who sat by the sacrificial offerings became effectual. The gods presented themselves at their calls to the gods.

(8) You gave help to Sudās, who was surrounded on all sides in the Dāśarājña war, O Indra and Varuṇa, when the white-robed Tr̥tsus rich in hymns and wearing their matted hair (on the right side) waited upon you with their hymn and prayer.

(9) One of you two kills the enemies in battles, while the other always carefully guards his own laws. We call upon you with our well composed hymns, O Bulls; grant us protection, O Indra and Varuṇa.

(10) = 82.10.

(7) *admasādām* : *ādman* is (sacrificial) food and *admaśad* or *admasādvān* is a priest who supervises the preparation of sacrificial offerings and works under the chief priest Adhvaryu. *admasādya* is the duty of this priest which Agni is requested to undertake, like the duties of the other priests, at 8.43.19; cf. also 6.4.4a; 8.44.29a; his duties probably required him to arise before others and to rouse them. He is used as an *Upamāna* for *Uṣas* in this respect at 1.124.4c. Here the word is used for the priests in general, perhaps to give importance to the sacrificial offering as well as to the hymn (*ādman* and *ūpastuti*). It is also not impossible that the word contained a cutting reply to those who jeered at the priests by calling them mere 'supervisors of food' having no powers to fight; cf. 6.56.1 and 2 (*Pūṣan* is called 'gruel-eater'; yet Indra wants his help).

(8) *cd* : cf. 33.1 above.

(9) *samithá* (from *sam-i*) 'a clash, battle'. *pāriyatta* (from *pari+yatta*, p. p. pt. of *yat*) 'surrounded, cornered'; cf. *śasanyattaḥ* (*yájamānaḥ*) at 1.83.3cd.

84

(1) May I bring you hereward at this sacrifice with my offerings and hymns, O kings, O Indra and Varuṇa. This ghee-dropping (ladle), held in my arms and assuming various forms, goes around (i.e. waits upon) you of her own accord.

(2) Dyū propagates the great kingdom of you two, who bind (the offenders) with bonds which do not consist of ropes. May Varuṇa's hatred avoid us; may Indra make ample room for us.

(3) Make our sacrifice lovable in the assemblies; make our hymns commendable among our patrons. May wealth sent by the gods come to us. Lead us to success with your enviable favours.

84

(1) *c* : *ghṛtā'cī* i.e. *juhū* (see 1.6b above and 8.44.5ab); it is called *viśurūpā* as it assumes many different forms owing to the different offerings which it holds, or because it has different shapes. It is again possible to take the word *viśurūpa* as an adjective of *vām*. Indra is called *pururū'pa* at 6.47.18 and this is then transferred to Varuṇa; at 5.15.4 Agni is called *viśurūpa*. *prā pári jigāti* : cf. 75.4 above; see *pári caranti* at 1.15 above.

(2) *rāṣṭrām* : cf. *rājā raṣṭrā'nām* at 34.11 above and also 4.42.1; 10.124.5d. *setṛ'bhīr arajjúbhiḥ* : 'The ropeless bonds' are those of diseases sent by Varuṇa as punishment for guilt; or this may even be a reference to the mystic powers of the deities who can bind without ropes; cf. *ayantrāiḥ samgr'bhyā* at 10.46.6cd. At 2.13.9c Indra is said to have bound the Dasyus in a 'ropeless snare'. *cd* : cf. 60.9cd above.

(3) *vidátheṣu cā'rum* : cf. 2.27.12d; 10.100.6c; 10.160.3d. Vidathas are the sacrificial assemblies of the priests and poets. Hymns and sacred rites must find their commendation both among the priests and patrons; cf. *vidathyā' śruṣṭiḥ* at 40.1; *vidathyāḥ vīráḥ* at 36.8 above; also *vidathyā' vā'k* at 1.167.3d; *vidathya'h samrá't* at 4.21.2; *vidátheṣu pravā'cyāḥ* at 4.36.5c.

(4) Bestow on us wealth accompanied by treasures, ample food and all choice gifts, O Indra and Varuṇa. That son of Aditi who destroys falsehood (and also) the brave god (Indra) give us boundless treasures.

(5) This hymn of mine may reach Indra and Varuṇa. May it favour me in respect of child and offspring, being active. Possessed of lovely gifts (from them) may we go to the sacrificial feast (in their honour). Do you protect us O gods, with your blessings for ever.

85

(1) I purify for you two, a hymn which is not associated with a devil and which has a brilliant face like the divine Uṣas, offering it

(4) *b* : cf. 5.9ab above. *c* is a relative and *d* the chief clause; but the construction is peculiar. Evidently *c* refers to Varuṇa and *d* to Indra, though Sāyaṇa takes *d* also as referring to Varuṇa in spite of the characteristic word *śū'raḥ*. Perhaps add *sa (śūras) ca in d* 'May he and the brave one give us countless treasures'. Or perhaps even *d* was conceived originally as a relative clause, both *c* and *d* going with *ab*, but suddenly the poet changed his mind and turned it into a chief clause (as the accent shows). For a similar thought, viz., that Varuṇa is first requested to free a person from guilt before Indra can favour him, see 28.4cd above.

(5) *aśṭa* (from *aś* : unaug. aor. ātm. : cf. 8.70.5cd) : usually the root is used to signify the 'loving approach' of a hymn or offering to a deity; cf. 1.60.3; 8.43.17; 10.104.6; but sometimes also of a deity to a hymn or offering; see *yogyā' aśnāvaithe* at 70.4b above. *b* : cf. 67.6c above. *gī'ḥ tū'tujānā* : The activity of the poet is transferred to the poem; cf. 3.1.16c.

85

(1) *punīṣé* : for the form, see on 34.16 above. The idea is to compare the hymn with Soma or ghee. An artistic choice of words and sense in the poetic composition is surely suggested by the expression; see on 4.1 above. *araksásam* : cf. *araks'aḥ hávam* at 5.87.9b; *araksásam rātm* at 8.101.8a. *júhvat* : *sómam* as well as *manīṣám* are to be construed as objects; cf. 2.27.1ab; 2.41.18cd; 8.39.3ab. *c* : *ghṛtá-pratīkām* : the word *ghṛta* has a double application; with

and the Soma to Indra and Varuṇa. May these two defend us in a battle, in an attack (by the enemy).

(2) (The enemy's warriors) indeed, vie (with us) in their call to the gods, when flashing weapons fall on them and their banners (in a battle). Do you two, O Indra and Varuṇa, strike those enemies with your weapon, so as to make them turn backwards and run helter-skelter.

(3) Even the self-famous divine waters in their seats supported Indra and Varuṇa, among the gods. One of them supports the people separated from one another, while the other kills even the matchless enemies.

the *maṇiṣā*, it means 'ghee' since the hymn is accompanied by a ghee offering and may be called *ghṛtā-pratikām*, while with Uṣas, the Upamāna, it means 'glowing, heated'. Agni is called *ghṛtāpratīka* in this double sense at 1.143.7. *d : yā'man* : The word here in the context (cf. v. 2) seems (against Geldner) to mean 'an attack by the enemy' as at 10.80.5b. The word also means 'an advance, marching on' of a deity, especially in the case of Agni, Uṣas, Aśvinā and Maruts. Here, however, it does not seem to be intended, as is seen from the word *uruṣyatām* on the one hand and from the nature of the deity, i. e. Varuṇa, on the other. *abhī'ke* similarly means either 'in the vicinity' or 'in a clash'; cf. 18.24d above.

(2) *devahū'ya* (from *hū* to call) is the same as *devāhūti* which means either 'a sacrifice' (14.1, 3 above) or as here a 'battle' (83.7 above), where the gods are invoked. *spārdhante* : see on 83.6 above and cf. 1.33.5b and 2.12.8ab. *amitrāḥ* (from *c*) is the subject. *yéṣu dhvajéṣu* is either *yéṣu ca dhvajéṣu ca*, or is a free expression for *yéṣām dhvajéṣu*, the antecedent for the pronoun being *amitrāḥ* supplied from *c*. *didyū* is the same as *didyūt* 'a flashing weapon'; see 25.1; 56.9; 57.4 above. *pārācaḥ-viśūcaḥ* : These are predicative adjectives as at 3.30.6c; also see on 18.6d above.

(3) *sādaḥsu* : The home of the waters themselves is meant and the reference is to Āpaḥ as the divine Nurses of Indra (cf. 4.18.8) and Varuṇa (cf. 8.41.7; 8.69.11; 9.90.2). *devātā* 'among the gods'; see 1.23 above. *prāviktāḥ* : (from *prā vic* to separate) 'separated; not overlapping; restricted to their own spheres'; cf. *virātū'n adardhaḥ* at 2.38.4c and *ṣa setur vi-dharaṇaḥ eṣām lokānām asambhedāya* (Bṛ. Upa. 4.4.22) and the word *vidhartā* used of Agni (7.5 above), Bhaga (41.2 above) and Varuṇa (2.28.4); cf. also *jānānām yó āsuro vidhartā* at 56.24 above.

(4) He shall be a wise and experienced priest, O Ādityas, who for his own protection, may bring you two (to his sacrifice), offering you a prayer and an oblation owing to your might. He shall indeed enjoy well-being, having ample sacrificial food in his possession.

(5) = 84.5.

86

(1) The creatures are wise owing to the greatness of him, who has stayed apart even the vast heaven and earth. He drove up the high and great firmament as indeed the sun; and he broadened out the earth.

(2) And I discuss with myself this namely, 'When indeed, shall I be in the presence of Varuṇa? What offering of mine will he accept without being angry? When shall I, glad at heart, visualise his mercy?'

(4) *nāmas* and *havīs* are the means of attracting the deity, while *prāyas*, here in particular, is 'food used as sacrificial offering', but coveted as a possession by the worshipper and conferred on him by the deity; cf. 1.31.7d; also cf. 3.59.2ab. *āditya* : *ādityā* (Pada Pāṭha) : see above 60.12 (*dēva*); 61.1 (*varuṇa*). *śāvasā* : i. e. of the deities (*vām*); *śāvas* is usually used of a deity or of a fighter as at 21.9 and 48.2 above. Mark how *vām* is used twice, once with *śāvasā* (as gen.) and then with *āravārtat* (as accu.).

86

(1) *dhī'rā* : Varuṇa makes men wise; see v. 7 below: *vī-tastāmbha* : 'variously supported', so as not to clash together. *nāksatram* : see on 81.2 above. *bhū'ma* : see 34.19 and on 34.7 above.

(2) *svāyā tanvā sām vade* : cf. *svēna krātunā sām vadeta* at 10.31.2c. The poet means to say that first he thought to himself about the matter. Having failed, he consulted others who were expected to know, such as *diḍṛśaḥ*, *cikitrā'msaḥ* and *kavāyaḥ*. But even they could not tell him why Varuṇa was angry with him; they merely corroborated the fact. So ultimately, he asked that question to Varuṇa himself. *antār vāruṇe bhuvāni* : locative with *bhū* or as conveys 'close association'; cf. 32.13 above and 87.7b below; also 2.11.12a; 8.44.28ab; 10.142.1ab.

(3) I ask about that guilt among the seers, O Varuṇa; I approach wise men to ask (about it). Even the sages (whom I consult) say the same thing to me : 'This Varuṇa is surely angry with you'.

(4) What great crime was that, O Varuṇa, that you desire to kill your friendly worshipper? Declare it to me, O unassailable and self-willed god; may I go down to you with a prayer, being guiltless and active.

(5) Forgive us the sins of our ancestors; forgive those that we

(3) *didṛś* seems to be a re-duplicative adjective from *dṛś*, meaning a 'seer', *didṛkṣu* being loc. plural; or *didṛkṣu* is an adverb meaning 'inquisitively, with a desire to know'; lastly (with Sāyaṇa) it may be taken as a desiderative adjective with the case termination dropped.

(4) *āva iyām* : *āva i* 'to go down in supplication' ; cf. *āyad adhvaryūr haviṣā āva śīndhum* at 5.37.2d. Perhaps like *āva ī* (58.5d above) and *āva yā* (at 4.1.4b) the root may have been used as a transitive one in the sense of 'remove by respectful approach'. In that case supply *énaḥ* (suggested by *anēdāḥ*) and take *tvā* as a second object. For such a peculiar use of the preposition, see above on 58.5 (*énaḥ āva imahe*) and 60.9 (*ripaḥ āva yajeta*) above; also cf. *śrīdhaḥ āpa ucchat* at 81.6 and *mithunā āpa ucchatu* at 104.23 below.

(5) *paśutṛpam nā tāyūm* : 'Like a thief who satisfies a cow'. A thief who thus makes an expiation for self-purification is to be admitted back in the society according to Manu Smṛti 11.196. It is said there that a thief, after admitting his guilt, is to offer a sheaf of hay to a cow; if the cow accepts it from his hand, he is forgiven, as the cow is supposed to testify to his repentance. For the simile in c cf. 8.67.14, 18. *paśutṛp* is taken to mean 'one who steals a cattle' by many scholars including Geldner, but the meaning of *tṛp* 'to steal' is rather doubtful and besides the adjective becomes purposeless, as it does not suggest a reason why the *tāyū* should be released. The idea of 'a release' of some one is the only prominent one both in this stanza and in 8.67.14, 18. *d* : cf. 2.28.6c; the chief and the subsidiary Upamānas viz. *vatsā* and *dā'man* have exchanged their case terminations in these two passages, in view of the roots employed and also of the prominence given to the one or to the other. Here it is Vasiṣṭha and Vatsa; there it

have committed in person. Release Vasiṣṭha, O king, like a thief who satisfies a cow, like a calf from its tying rope.

(6) It was not my own power (which made me commit the offence); it was seduction, anger, wine, (or) ignorance, O Varuṇa. (Besides), the Elder one (i. e. Varuṇa himself) is involved in the guilt of the younger one (i. e. the poet). Even sleep does not separate (us) from evil.

(7) Being free from guilt, may I render service, like a Dāsa, to the impetuous, but liberal god. The noble god has given wisdom to the ignorant; being himself wiser, he speeds the ambitious poet to wealth.

(8) May this hymn to you be cosily resting in your heart, O self-reliant Varuṇa. May it be well with us whether at rest or in work. Do you protect us (O gods), with your blessings for ever.

is *āmhas* (like *bhiyās* in a) and *dā'man*, the prominent one getting the accusative and the other the ablative.

(6) *dhṛútiḥ*, from *dhṛ* 'to injure', means 'deception, seduction'; see *varuṇadhrút* at 60.9 above. *jyá'yān* and *kānīyān* respectively refer to Varuṇa and the poet as at 20.7 above. *upāré* : loc. s. of *upārā* 'offence, guilt', from *upa* 'to offend'; the root occurs in this sense in three places in the Av. and once in Rv. at 10.164.3; it is the same as *upāraṇa* at 8.32.21ab. *upāré asti* 'is intimately associated with, responsible for, has a share in', the guilt; for the use of the loc. cf. *yó niréśane prasavé cā'si bhū'manaḥ* at 6.71.2. d : cf. 2.28.10. The poet expresses his utter helplessness during sleep, when he cannot exercise his will and so deserves to be forgiven. *caná* is negative, as at 18.9b and 32.13c above.

(7) *dāsó ná* : The simile shows that the Dāsas when conquered were often employed as personal attendants and that the stigma attached to the word seems to have, at least partially, disappeared in course of time; this is clear from the fact that the poet compares himself with a Dāsa. Even at 8.56.3 and 10.62.10 Dāsas are mentioned as a part of the Dakṣinā received by the priests. We might also consider the name *divo-dāsa* 'Slave of Heaven' used by an Aryan chief.

(8) *hṛdī úpaśritaḥ astu* : Heart is the seat of feelings of affection and so it is often requested that the deity should take an offering or a hymn nearest to his heart; cf. 101.5 below and also 3.42.8; 4.41.1; 4.43.1; 10.91.13; the poet also often says that the prayer was composed by him from the bottom of his *hṛd*; cf. 1.67.4; 6.16.47; 8.76.8; 10.91.14. c : cf. 54.3 above.

87

(1) Varuṇa dug out a path for the sun; he (dug) forth the ocean-going waters of the rivers. The mares (i. e. the rivers), like a racer released to run, (went forward to the ocean). Following the R̥ta, he made the great rivers (flow on towards the ocean) for days together.

(2) Your breath, Vāta, has roared through the mid-region, like an impetuous beast, which has won (its food) on the pasture-land. All your powers, which are dear to us, O Varuṇa, are (manifested) between these two great and vast worlds.

87

(1) Supply *rādat* after *prá* in *b* and compare 4.19.2*d* and 10.75.2*a*; for *árṇāmsi radat* cf. 49.1*c* above and 3.33.6*a*. In *c* similarly supply *prá cakramanta* (cf. 2.19.2) or *adadhāvan* (cf. 9.87.7*b*), taking *árvaṭiḥ* as *nom. pl.* referring to the rivers, for which cf. 3.32.6*b*. *ṛtayán* is a significant adjective supplying the reason for Varuṇa's act. *c*: for the simile cf. 9.87.7*b*; also 3.32.6*ab*; 3.33.1*b*. *cakā'ra* i. e. *samudriyāḥ* (cf. *b*); cf. *adharāci'nan akṛṇód apā'm āpaḥ* at 2.17.5*b*. *āhabhyaḥ* is adverbial dative like *aparī'bhyaḥ* (1.32.13), or *aparā'ya* (6.33.5) meaning 'for days together' i. e. for ever. *bcd* refer to the unceasing course of the rivers towards the ocean under the command of Varuṇa, as under that of Indra at 3.33.6-7. The arrangement of the sentences is rather involved. In *ab* Varuṇa is the subject; but in *c* the released rivers are conceived as the subject of a verb which is to be supplied. Yet the poet soon reverts to Varuṇa at the end of that line with the adjective *ṛtayán* and continues to describe his great exploits (cf. *cakā'ra* after *rādat-prá-āradat*) in *d*. *avānīḥ* are 'rivers' as the adj. *mahī'ḥ* (cf. 5.11.5*c*; also 1.190.7*a*; 5.85.6*cd*) which is very often used of *āpaḥ*, undoubtedly shows.

(2) *rāja ā'*: *ā'* stresses the meaning of the accusative (of destination) 'throughout the region' as at 1.141.7*d*; see also *visā ā'* at 1.121.1*c*. The accusative and *ā'* in *a* correspond to the loc. *yāvase* in the simile in *b*; see 43.3 *ab* above. *sasavā'n* is irr. *př. pt.* for *sasanvā'n* from *san*.

(3) The spies of Varuṇa, having similar intentions, carefully watch both the well fashioned worlds (to know and favour those), who as wise and pious poets skilled in ritual send their hymn (to Varuṇa).

(4) Varuṇa said to me, the wise one: 'A cow possesses thrice seven names.' A poet who knows the (secret) word, may speak it out (to his descendants), like other secrets, seeking to help the future generations.

(5) Three heavens are placed in him as also three earths immediately after these, thus arranged sixfold. The wise sovereign, Varuṇa has placed this golden swing in the heaven for the sake of beauty.

(6) Varuṇa, like Heaven, like the bright Drop, the powerful beast, (viz. Soma), has ruled over the ocean. He is the king of all that exists, receiver of deep praise (and) a measurer of the mid-region, whose dominion is helpful (to the worshipper).

(3) In c human poets are meant and not the spies of Varuṇa; so supply *tān drasṭum* to connect cd with ab. *smād* ('similar, together, equal') *iṣtam yeśām*; *iṣta* from *iṣ* 'to desire' (not from *iṣ* 'to impel' which would be *iṣita*).

(4) *āghnyā* is a cow in the form of the earth; the 21 names are those which begin with *gauḥ* which are put together at *Nighaṇṭu* 1.1. In c supply *padām* or *nā'ma* as the object of *vocat*, *gūhyā nā* being the simile. The *vīpra* in cd is a human poet, i.e. Vasiṣṭha's follower. The 21 names (*nāmā*; *padā*) are considered as a secret and its knowledge confers mystic powers upon the knower; cf. 1.72.6ab; 4.5.3c; 8.41.5bc.

(5) ab : cf. 2.27.8ab; 6.55.2ab; in d the 'golden swing' is the sun; cf. 60.4c and 63.4a above; also see 1.24.8ab; 5.8.2d.

(6) b : The 'bright drop' with which Varuṇa is compared is the Soma juice which mixes with and overpowers the waters that are added to it; cf. *vānā vāsāno vāruṇo nā sīndhūn* at 9.90.2c, where Soma is compared with Varuṇa for the same common property. Soma is *śretā*; cf. 4.27.5; 9.74.8 and a *mygā* too; cf. 9.32.4 and also 9.92.6d; 9.96.6b. *gambhīrāśāṁsah* : cf. 5.85.1ab and *urusāṁsah* at 1.24.11. *rājaso vimā'nah* : The expression is commonly used to signify extensive sway over the mid-region, with reference to the different deities; Agni at 3.26.7; Soma at 9.62.14; Hiranyagarbha at 10.121.5.

(7) May we be (considered as) faultless in the presence of Varuṇa, who takes pity even on one who commits an offence. May we (live) fulfilling the laws of Aditi properly. Do you protect us, O gods, with your blessings for ever.

88

(1) Offer the dearest and radiant hymn to the bounteous Varuṇa, O Vasiṣṭha, who brings towards us the holy great Bull of a thousand gifts.

(2) And when I had gone within his presence, I considered Varuṇa's face to be that of Agni (through anger). May the sovereign ruler take me to see the great wonder, namely, what the sun and the darkness are in the rocky cave.

(7) *b* : *váruṇe* : see on 86.2*b* above. *ánūgāḥ* (nom. plu.) : see on 97.2 below. *vratā'ni ānu ṛdhántaḥ* : cf. *ṛdhyá'ma te khā'm ṛtásya* at 2.28.5*b*.

88

(1) *vṛ'ṣaṇam bṛhántam* : *bṛhán vṛ'ṣā* is the sun; cf. *bṛhatāḥ sū'ryasya* at 9.75.1*a*; 10.27.21*b*; also cf. 87.1*a* above. The mention of the sun is, however, unexpected, unless we connect it with the *svār* mentioned in v. 2 below. On the other hand, it is quite likely that Varuṇa himself is meant in *cd*; *yāḥ* in that case is a difficulty. We should have expected *yā'* i. e. the *matī*; since a hymn is often said to usher in the deity as at 4.24.1*ab*; 6.63.1*bc*; 8.83.4*c*. *yāḥ* may still refer to the *matī*, the mental change from the fem. to masc. (*stómaḥ*) by the poet will be understood as at 5.33.2*b* and *c*.

(2) *b* : Varuṇa's face is said to be that of Agni owing to redness of anger; warriors are said to look like Agni (*agnírūpāḥ*) when they go in a battle, at 10.84.1*cd*. *cd* : The meaning of these lines is not altogether beyond doubt; the poet seems to long for those old favours of Varuṇa which he enjoyed in the past, both here and in v. 3. *svār* and *ándhas* are contrasted; they are described as *vápus* when they are stored up together in the *aśman* (i. e. the rocky cave of Vala) and Varuṇa is said to be capable of showing it to the poet, because he is the *adhipā'* 'supreme ruler' (cf. 10.84.5*b*). For the disclosure of a *vápus* cf. 66.14 (by the sun) above and 6.44.8*d* (by Soma).

(3) When Varuṇa and I may have climbed into a boat; when we may have urged it to the middle of the ocean; when we may have rocked about on the tops of the waters; may we gloriously swing in that swing for the sake of beauty!

(4) Varuṇa put Vasiṣṭha in a boat; the skilful artist and poet made him, by his powers, a sage and a bard as long as the days and the dawns endured, when the days were favourable.

(5) Where are those friendships of ours (now), which we enjoyed even in the past so lovingly? I (then) went to your great palace, your thousand-doored house, O self-willed Varuṇa.

(6) May he, O Varuṇa, who, being your dear and loyal relative, your friend, has sinned against you, and may we too who are yours, not suffer for (our guilt) though we are guilty, O lord of the Yakṣas. As a poet yourself, extend your protection to your singer.

(3) *samudrām mādhyam* is accus. of destination; cf. *mādhye samudré* at 68.7 above. *snúbhiḥ* : *snu* is the same as *sānu* 'a top' of the waves on the surface of the waters; cf. *giriṇām snúbhiḥ* at 8.46.18. The verbal forms are subjunctives, or aor. injunctives.

(4) *sudinatvé áhnām* : cf. *áhāni sudinā bhavanti* at 11.2 above and the note. *d* : *yāt-tāt* are adverbial forms meaning 'as long as, as much as etc.'; cf. *yāt sūryāmā'sā mithá uccārātāḥ* at 10.68.13. Both the expressions mean 'for endless time to come'; also cf. 65.2 above and 10.37.2b. *tatānan* (from *tan*) 'extended, stretched themselves out'.

(5) *sácāvahe purā'* : *purā'* with a present tense form has the sense of the past, as at 56.23 above and 6.65.4d. *avṛkām* is either adverb, ('without ill feeling, lovingly') or supply *sakhyām* and compare 6.48.18a. *mā'nam* is a palace, a large structure, (from *mā* to measure); cf. *devā'nām mā'ne* at 10.27.23.

(6) *tvā'm ā'gāmsi kṛṇávat* : Root *kṛ* with two accusatives as at 1.185.8a. In *c* supply *énaś* from *énaśvantaḥ* as the object of *bhujema* (cf. 52.2c above and 6.51.7a), or even *yakṣām* from *yakṣin* and cf. 5.70.4ab. *ab* is a relative clause to be construed with *c* which contains the chief clause. To connect the two supply *sá ca vayám ca*. *te* in *c*, like *vaḥ* at 52.5c above is to be taken with *vayám* supplied; cf. 30.4a above.

(7) We (praise) you while we dwell in these firm habitations; may Varuṇa release his snares from us. We are the seekers of favour from the bosom of Aditi. Do you protect us (O gods), with your blessings for ever.

89

(1) May I not go to the house of clay, O king Varuṇá; have mercy, O lord of great dominion, have mercy.

(2) When I go forth, bursting as it were like a fully inflated skin-bag, O lord of the bolt, have mercy, O lord of great dominion, have mercy.

(3) I always went against you through poverty of wisdom, O glorious god; have mercy, O lord of great dominion, have mercy.

(7) a, b, and c are three independent clauses; supply *stumaḥ* in a. b : cf. 1.25.21. The present participle stands for the finite verb in c.

89

The hymn is a prayer to Varuṇa by a man who was suffering from dropsy supposed to have been sent by the god as a punishment to him. Vv. 2 and 4 graphically describe the condition of such a sufferer.

(1) *mṛnmāyam gṛhām* : The reference is to the burial of the ashes and the bones of a dead man after his cremation, in the bowels of the earth, after being placed in an earthen vessel; cf. 10.18.10-13. It does not refer to the burial of the dead body.

(2) *prasphurán* : *sphur* to break or burst. *adrivaḥ* : *adrivat* is usually used of Indra, *adri* being his Vajra. But here it is used of Varuṇa, to suggest his great power for striking hard.

(3) *krátvaḥ dīnātā* : cf. *dīnaṁ dākṣaiḥ* at 4.54.3. *samaha* (from *sama* + *ha*) means 'evenly, always, consistently, similarly' etc. That it is not to be derived from *sa* + *maha* and taken as a vocative (as done by Sāyana) would be clear by a reference to the word occurring at 1.120.11 and 5.53.15.

(4) Thirst has attacked your singer, while yet he stands in the midst of waters; have mercy, O lord of great dominion; have mercy.

(5) Even when we, as men, commit any offence against celestial beings just here, and when we have broken your laws through ignorance, O Varuṇa, do not harm us for that fault, O god.

90

(1) The pure juices mixed with the sweet (ingredients) are offered to you two by the Adhvaryuś with a desire for brave sons. Drive on, O Vāyu; come towards our prayers. Drink of this gladdening juice for wild delight.

(4) *idám* is used adverbially in the sense of 'here, just now'; cf. *idám-idam* at 59.1 above.

(5) *yuyopimá* : *yup* to 'break, destroy'; cf. *janayópanaḥ mṛgáḥ* at 10.86.22.

90

(1) *vīrayā'* : Instru. s. of *vīrayā'* which is a noun from the denom. *vīray*; cf. *asrayā'*, *gavyā'* and *vīrayā'* at 9.64.4; also *hiraṇyayā'* at 66.8 above. *śúcayaḥ* : see on v. 2 below. c : The Pada Pāṭha shows *yāhi* with the Nighāta accent (thus construing *yāhi* with the preceding *niyútaḥ*). This is not necessary and we may separate *yāhi* *áccha* and understand a new sentence beginning with *yāhi* as Geldner does : 'go towards us or the juices'. Yet as in other passages *niyútaḥ* is very likely intended to be double meaning and standing for both the mares and the prayers even here : 'drive on, O Vāyu; go towards our prayers which serve as mares'. See on 23.4 above. This construction intended by the Pada Pāṭha, namely, *vāha vāyo; niyúto yāhi áccha*, is also supported by 1.135.2f (*vāha vāyo niyúto yāhy asmayúḥ*), where it is not possible to have an accented *yāhi* from the Samhitā as in our passage, and 3.35.1b (*yāhi vāyúr ná niyúto no áccha*). Both these passages show that *yāhi áccha* has *niyútaḥ* as its object. Besides the root *vah* does not usually have 'horses' as its object, so that the construction *vāha niyúto* would be difficult. Geldner recognises this and so in his note on 1.135.2 suggests an alternative construction with *yujānaḥ* supplied (*vāha vāyo niyúto yujānaḥ; yāhi áccha*).

(2) You make him highly praised among the mortals, who has brought you, the ruler, an offering and pure Soma, O Vāyu, O drinker of the pure (Soma). Every son born from him is born powerful.

(3) The divine Dhiṣaṇā appoints for (giving) riches that god whom the two worlds generated for riches. His own mares indeed have waited upon Vāyu and also upon the white bestower of wealth in the last extreme (viz. Indra).

(4) The faultless Dawns heralding auspicious days, have shone. Those who meditated (i. e. the Ṃgirases) have found out the extensive light. The eager priests flung open even the stall of the cows. The waters flowed according to their (will) from ancient days.

(2) cf. 6.1.9; 6.13.4; 6.15.11 (said of Agni); 8.4.6 (of Indra). *ānaṭ* from *as*, 'to reach, bring'; see on 7.7 above. *śūcim sómam* : cf. 91.4c below and 8.101.10d. *śucipāḥ* : see 92.1 below and 10.100.2.

(3) *rāy'é* i. e. for winning and giving it away. *ab* and *d* refer to Indra; for Dhiṣaṇā urging Indra to activity, cf. 1.102.7c; 3.31.13ab; 6.19.2ab; 8.15.7c; 10.96.10c. *niyútaḥ svāḥ* : The Niyuts are possessed by both the gods; for those of Vāyu, cf. v. 1 above and also 23.4; 39.2 above. For those of Indra cf. 3.35.1b; 6.22.11; their common Niyuts are mentioned also at 91.6 below and at 4.47.4. In most places the word has a double meaning, namely, the mares and the hymns as said above. *śvetám* : Indra is called *śvetá* at 8.40.8; Agni at 3.1.4 and Vāyu at 91.3 below. Here Indra is meant as is clear from the following words viz. *vásudhitim nireké*, for which cf. *nireké cid 'yō vásur dadiḥ* at 8.24.3c. Even the word *utá* shows that Vāyu is not meant in *d*.

(4) *a* : *sudínāḥ* is adj. of *uśasaḥ* as at 1.124.9; elsewhere it is either an adj. of *áhā* (11.2; 30.3 above) or a noun (18.21 above). *b* : cf. 76.4 above. *c* : cf. 4.1.15d; 10.45.11d. *d* : Supply *kétam* (2.38.5d) or *vásān* (1.181.5a) after *teṣām*; *ánu* is to be construed with both *teṣām* (*ketam*) and *pradivāḥ* (abl. s.). For the latter cf. 1.141.3c; 3.43.1b; 3.50.2b. Both *dī'dhyānāḥ* and *uśíjaḥ* are the Ṃgirases and the reference is to the myth of Vala mixed with that of Vṛtra as at 2.23.18; cf. also 4.3.11-12. Usually, however, the sages are associated with the release of cows from the Vala's cave,

(5) Meditating with an unfailing mind, they (i. e. the priests) draw (your chariot), being yoked (to it) by their own will. Nourishing foods wait upon the chariot of you two, the lords, which carries the heroes, O Indra and Vāyu.

(6) May our patrons, the rulers, who bestow on us the shining light of the sun through the cows, horses, treasures and gold, overpower (their enemy) throughout their life, in battles, with the help of their horses and warriors, O Indra and Vāyu.

(7) Let us, the Vasiṣṭhas, begging for fame like racers, with our good hymns, and longing for food, invite Indra and Vāyu well for our protection. Do you protect us (O gods), with your blessings for ever.

91

(1) Surely then, did the faultless gods, who are glorified by our prayers, exist in old days? (Yes, they did; for), they illuminated the

(5) *satyēna mānasā* : ḍ with an effective intention'; cf. 10.67.8ad. The first half of the stanza refers to the descendants of the ancient Aṅgirasas. *té* i. e. *vāhnayaḥ* : see 82.4a above. *svēna krātunā yuktā'saḥ* : cf. 8.57.1ab; 10.31.2c. The poets conceive themselves as the horses (*vahni* with a pun on the word) yoked to the deity's chariot. *ḍ* : cf. 4.44.2cd.

(6) Construe *sva'r* ṇo *da'dhate*; *sva'r* is sun's light signifying healthy and blissful life, as suggested in 66.16 above, ensured by the gifts of cows etc; Or take *sva'r* as 'the sun'; *dadhate* i. e. 'win, secure', for themselves in the other world, as said in 1.125.6b; 10.107.8cd (*naḥ* being construed with *iśānā'saḥ sūráyaḥ*).

(7) For the simile in a, cf. 9.10.1; 9.66.10; 9.97.25 etc.

91

(1) In ab the existence of the gods before creation is questioned and in cd it is affirmed : *d'san* accented owing to *kuvíd*. *vāyáve* : Vāyu is praised along with Indra in this hymn; here at the commencement, Vāyu has forced himself on the poet's attention before Indra, owing to his association with Uṣas, (he is *pūrvapá*; cf. 92.1cd below) mentioned in d. The poet seems to prove the existence

Dawn through the sun for the sake of the oppressed man, out of regard for Vāyu (and Indra).

(2) You protect us through months and many autumns as our willing messengers and defenders who cannot be assailed. This well composed hymn going to you, O Indra and Vāyu, begs of you your mercy and a fresh bliss.

(3) The white and wise (god) who adorns the team of his horses visits our (patrons) who possess nourishing foods and who increase their riches; they variously stand ready for Vāyu (and Indra, to serve them), with a concordant mind. The heroes have performed all (pious deeds), which lead to good progeny.

(4) (We have brought our offerings) in proportion to the strength and vigour of our body and so far as men can think out with

of the gods before the creation from the fact that they created the sun and the Dawns for the sake of man oppressed (by darkness). He further suggests that they did it at the bidding of Indra and Vāyu, their lords. The sun and the Dawns are the very basis of the sacrifice on which men and gods depend. *vāyāve* stands for *vāyāve indrāya* ca. The dative means 'out of respect for, in order to obey etc.' See *indrāya ahigné na ramanta ā'paḥ* 2.30.1b; also cf. 9.62.27. On the other hand *ma'nave bādhitā'ya* means 'for helping the distressed man'; cf. 6.49.13b.

(2) The gods Vāyu and Indra are here called (not 'compared with' as Geldner suggests) *envoys of gods and men*. The word *dūtā* is almost exclusively used of Agni as the great intermediary between gods and men. In our passage the term appears to be primarily applied to Vāyu and then transferred to Indra or rather to the pair. Vāyu is conceived as a *dūtā* of gods and men wafting bliss to them and chasing away their miseries at 10.137.3. *na' da'bhāya*: cf. 5.44.2c; 9.73.8a.

(3) *pī'vas* is nourishing food; cf. 10.100.10a; both the adjectives in a refer to *na'raḥ* in d, namely, the patrons. *vāyāve* as in v. 1. *viśvā su-apatyā'ni (kārmāṇi)*: cf. 1.72.9a; 4.34.9d and 8.15.10c.

(4) The *tāras* and *ōjas* of the body refer to those of the priest in a; they do not refer to those of the gods as Sāyaṇa assumes. At 1.33.12c Indra's *tāras* and *ōjas* are mentioned in the context of his fight with

their inner light. Do drink with us, O drinkers of the pure Soma, this pure Soma. Be seated on this grass-seat, O Indra and Vāyu.

(5) Yoking the teams which carry the enviable heroes, come hereward in the same chariot, O Indra and Vāyu; for, this best of the sweet drink is offered to you. Do surely unyoke for us, being well pleased.

(6) Come towards us with these very liberal mares, which are a hundred or a thousand, which serve you and are laden with all lovely gifts (for men), O Indra and Vāyu. Do drink, O heroes, of this sweet juice which is brought to you.

(7) = 90.7.

92

(1) Be by our side to help us, O Vāyu, O drinker of the pure (Soma); you have a thousand mares, O god possessed of all choice gifts. The exhilarating and gladdening drink has been sent up to you, of which you claim the first draught, O god.

Vṛtra; here they are quite unexpected. For the *tāras* of the poet or his hymn see 3.18.3b; 5.54.15cd. b: *nāraḥ* refers to the poets themselves. c: *śucipā*: See on 90.2 above; Vāyu primarily and Indra secondarily are called *śucipā* here; yet cf. 1.5.5 and 1.30.2 where Indra too is independently described as receiving *śuci* soma.

(5) a: Mark the pun on *ni-yú*; *niyútaḥ spārḥāvīrāḥ*: cf. *vīravāḥaḥ áśvāḥ* at 42.2 above; *vīrá* refers to the gods who are carried in the chariot by the horses, in both passages. c: *mādhvo ágram*: cf. 92.2c below; also 4.27.5c; 4.46.1; 4.47.1. d: *vi muc* has a technical meaning 'to unyoke the horses' and so rest for a longer time; cf. 3.41.8ab; 6.40.1; 10.160.1; for its use in the ordinary sense cf. 88.7b above.

(6) *su-vi-dātra* is the same as *su-dātra* (cf. 8.3; 34.22 above) and *suvidatṛiya* at 10.17.3d); this is contrasted with *dur-vi-dātra árāti* at 10.63.12. Cf. also *su-vi-jñānām* at 104.12 below and *dúr-vid-vāmsam* at 94.12 below. d: cf. 4.20.4c.

92

(1) *úpa d' bhūṣa*: cf. 74.3 above and 8.90.1bc. Vāyu is both *śucipā'* and *pūrvapā'* (4.46.1).

(2) Our active pressing priest has started vigorously for Indra and Vāyu in order that they may drink Soma, when the god-devoted Adhvaryus bring the best of the sweet drink to you, owing to your great powers.

(3) With the help of those mares with whom you visit the worshipper for guiding him at his home, O Vāyu, bestow on us a treasure which feeds well, a son and a gift consisting of cows and horses.

(4) With the help of our manly patrons, who are god-devoted nobles, the destroyers (of the enemy) and the gladdeners of Indra for the sake of Vāyu, may we be killing our enemies and overpowering the foes in a fight.

(5) Come to our sacrifice, to our offering, with your mares in their hundreds and thousands. Be delighted at this libation, O Vāyu. Do you protect us (O gods), with your blessings for ever.

(2) *sótā jīráḥ* is the active pressing priest, whose duty is to extract the soma juice at a sacrifice; cf. 22.1c above. Construe *sómam* with *píbadhyai*; *prá asthāt* (intrans. as at 68.2 above) goes with the datives as *prá te adhvaryúr asthāt* at 6.41.2c. *pra-sthā* 'to be actively working'; cf. 1.15.9; 10.14.14. *śácībhiḥ*: The word is invariably used with reference to a deity. So construe *śácībhiḥ* with *vām* 'owing to your great powers'.

(3) *iṣṭáye* (*iṣṭi* from *iṣ* to urge) 'for giving direction'; see on 93.8 below, and 1.129.4a; 9.97.42a and 10.70.11a. *subhójasam rayīm*: cf. *śrútyam rayīm* at 5.9 and *purubhójaḥ rátnam* at 75.8 above; *gávyam áśvyam rá'dhaḥ*: cf. 77.5d above and 5.52.17de.

(4) *vāyáve indramā'danāsaḥ*: This amounts to *vāyáve indrāya ca mā'danāsaḥ*: cf. *indrāya mā'danam* at 31.1a above. Usually *mā'dana* is used of Soma (also in words like *dava-mā'dana* and *nṛ-mā'dana*), here it is used of the sacrificers, *ándhasā* or *sómena* being understood; cf. *tvā ándhasā madāmaḥ* at 9.107.2. *ā'deva* 'surrounded by gods'; similarly formed words are *ā'pathi* (5.52.10) and *ā'bhaga* (8.53.6). *nitósana* from *nítuś* 'to cut out' hence 'do destroy or to distribute'; cf. *ví day*; and 8.15.11b for the first and 4.38.1b; 8.25.23b, 9.63.23a for the second meaning. Here the word may mean either 'munificent' or 'slaughterers'; *aryáḥ* is either nom. pl. going with *yé* or gen. s. going with *nitósanāsaḥ*.

(5) *śatīnībhiḥ niyúdbhiḥ*: cf. 91.6 above and 1.135.3ab.

93

(1) May you now gladly accept today this pure hymn which has freshly arisen, O Indra and Agni, O killers of enemies. I call upon you both indeed, who are easy to call; such as you are, you are the the best givers of a gift to the desiring (priest), without delay.

(2) For such as you are, O mighty gods, you have become winners (of gifts for our sake), prospering together (and) growing great with your strength. Being the rulers of ample wealth and pasture, do bestow on us a boisterous and lasting gift.

(3) When the mighty priests, seeking your providential care with their hymns, go to the sacrificial assembly, like racers who reach the boundary line, those brave patrons (of theirs) keep on repeatedly calling upon Indra and Agni.

93

(1) *nāvajātam stómam* is meant for *nāvajāta Agni*; cf. 3.3 above; also 15.4 and 61.6 above. *uśaté* : i.e. *vīprāya* (v. 3); cf. *uśaté vayodhāḥ* at 4.17.17d; also 10.30.2b. *dhéṣṭhā* is superlative from *dhā*.

(2) *sānasī* from *san* : cf. *avitāram sānasīm* (Indram) at 8.21.2 and *somaḥ bhārāya sānasī* at 9.106.2. *śavasānā* is vocative. Mark the Anuprāsa in ab. *ghṛṣvi-vāja* is mentioned also at 4.32.6c; it is a gift which constantly asserts itself and multiplies. The Maruts are called *ghṛṣvi-rādhasaḥ* at 59.5 above. *ghṛṣvi*, from *ghṛṣ = kṛṣ*, means 'boisterous, assertive'.

(3) The stanza shows the importance of the services of the priests (abc) owing to which the patrons reach their goal (v. 5d). *kāṣṭhā* is the same as *kāṛsma*, the boundary of the race course. For the simile in c cf. 1.63.5c; 6.46.1d; 9.21.7b and also 1.116.17b. *jóhuvato* (bhavanti) *náraḥ* : cf. *jóhuvati manīṣā* at 24.2 and *jóhuvānān nṛṇ* at 28.3 above.

(4) The priest, seeking your providential care by his hymns, begs for famous and preferential riches. Lead us to prosperity, with fresh gifts, O Indra and Agni, O killers of foes and possessors of the great Bolt.

(5) When the two great (armies), brightly shining with their (armoured) bodies, vying with each other and clashing against each other, struggle hard together in the encounter where only the brave win, do you two surely kill the godless (enemy) at the sacrifice, through the god-befriended (priests) and through the person who presses the Soma.

(6) Come to this our Soma-pressing for the sake of (showing your) graciousness, O Indra and Agni. Never, indeed, have you looked down upon us. May I turn you (towards us) with your abundant rewards (for us).

(7) Such as you are, O Agni, plead for us before Mitra, Varuṇa and Indra, being enkindled with this prayer : 'Forgive us well

(4) *pūrvabhā'jam rayīm* : 'that wealth which enjoys the foremost (favour, or attention of the gods)', *pū'ruva* stands for *pū'rvam āvās* (2.4.8a) or *pūrvacitti* (8.6.9; 8.12.33). Cf. also *pūrvabhā'jah kavāyaḥ* at 5.77.1. *naḥ prá tiratam* : cf. 57.5; 67.9 and 84.3 above.

(5) *vidáthe hatam* : 'kill at the sacrificial assembly', i.e. befriend us at the sacrifice so as to kill etc.; the result at the battle (*śū'rasāti*) is only a reflection of what goes on at the sacrifice (*vidátha*). cf. *vidátham guḥ* in v. 3. *devayú* and *somasút jána* (cf. 1.113.18cd) correspond to *víprāḥ* and *náraḥ* in v. 3. See also 4.24.3-7.

(6) *parimamnáthe* : see above 59.3b. *d : śásvadbhiḥ vā'jaiḥ* : The gifts which the gods are expected to bring with them are meant here by *vā'ja*; cf. v. 1d, 2d, 8b, so that *vā'jaiḥ* is *Sahārthe Tṛtiyā*, like *avasā* in *avasā vavṛtyām* at 1.152.7b. On the other hand at 1.3c above the *śásvanto vā'jāḥ* are the sacrificial gifts which the worshipper brings to the deity.

(7) *ab* : cf. 6.2.11ab. 8.75.2ab. *cd* contains the actual request which is sought to be conveyed to the gods (individually, as the sing. *mṛṣa* shows) by Agni. *yát sim-tát* : cf. 1.179.5c; 5.85.7d for a similar request to Soma and Varuṇa. *śísraṭhantu* : The offence

any offence which we have committed'; may Aryaman (and) Aditi loosen it (from us) '.

(8) Strengthening these your directions, O Agni (and Indra), may we enjoy rewards in your company. May not Indra, Viṣṇu and Maruts neglect us. Do you of protect us, O gods, with your blessings for ever.

94

(1) This early praise of my hymn to you has arisen (from me), as rain from the cloud, O Indra and Agni.

(2) Listen to the call of the singer; appreciate our songs, O Indra and Agni. Fatten our prayers (with your gifts), being (their) masters.

is imagined as something which closely clings to the offender like a leech; cf. 1.24.14d and 4.12.4d. Gods can favour men only when they are free from this guilt and for that, the favour of the Ādityas is often solicited; see on 28.4 above. Cf. 4.3.5 (also 4.12.4) where the poet expresses similar concern as to how Agni may represent his faults to the Ādityas, since much depends upon the attitude and representation of the advocate! See also 60.1 above. *d'gas* and *mṛḷa* going together show that the Ādityas and not Agni is meant in c.

(8) *iṣṭi'ḥ āśusānā'sāḥ* : *iṣṭiḥ* (from *is* to urge) are 'directions' of Agni; see on 92.3 above. They are coupled with *praśiṣāḥ* at 1.145.1c (in Agni). 'To strengthen the direction' is to obey or follow it; cf. *ṛtām āśusānā'ḥ* at 4.1.13b; 4.2.16b. *yuvóḥ sacā* 'in your company, under your guidance'; cf. *tvé sácā* at 1.21c above and *táva prāṇīti āśyāma vā'jān* at 4.4.14b. *pāri khyān* : cf. *parimamná'the* in v. 6; also see 36.7c above.

94

(1) For the simile cf. 10.75.3cd.

(2) *pīpyatam dhīyaḥ* : the *dhī'* is conceived as a cow who is to be filled with milk in the form of gifts. At 8.6.43ab a *dhī'* is said to be 'swelling' with ghee and honey, which in R̥gveda stand for nourishing and rich food respectively.

(3) Do not expose us, O Indra and Agni, O heroes, to misfortune, nor to condemnation, nor to censure.

(4) We send our mighty prayer and well composed hymn, our milch-cows together with the pious thought, to Inda and Agni, seeking their favour.

(5) For, many bards thus inspiringly invoke those two gods for a favour and for the acquisition of rewards.

(6) Seeking to praise you, we call upon you such as you are, with our hymns, bringing you sacrificial offerings and desiring to win at a contest for holy food.

(7) Do come to us with your favour, O Indra and Agni; may not a person of wicked speech rule over us, O over-powerers of men.

(8) May not the fraud of any miserly mortal reach us; grant us your protection, O Indra and Agni.

(9) May we win that wealth consisting of cows, gold and horses, for which we ask you, O Indra and Agni.

(10) When after Soma is pressed, worshipful men have called upon Indra and Agni, the lords of the teams;

(4) *dhénāḥ* 'the cows' are secondarily the milk and ghee offerings of the poet; cf. 10.104.3cd. At 24.2c above too a *dhénā* is associated with the poet's *suṛktī*.

(5) *sa bā'dhah*: See on 8.1 above.

(6) *práyas* is here the sacrificial offering (as at 73.2 above) and *médha* is the food which is sought to be possessed by sacrificers mainly for sacrificial purposes.

(7) c: The request is repeated even at 1.23.9c; 10.25.7d; and at 2.23.10cd a *duśśamsa* is contrasted with the poets who are *suśāmsāḥ*; also see 16.6d above.

(8) *dhūrtīḥ* from *dhur* to harm; *dhṛútiḥ* (86.6 above) too is from the same root, like *dhvarás* at 2.23.5c.

(11) Who, the best killers of the foes, rejoice in the hymns, the prayer and the resounding praises of their worshipper;

(12) Do you two surely kill with your weapon, (O Indra and Agni), that mortal, who is wicked of speech, who is possessed of wicked knowledge, who is associated with the devil, who is given to enjoyment and who is (merely) a keeper of hoards.

95

(1) This Sarasvatī, a stronghold, an iron fort, has flowed forth with her nourishing stream. The river rushes forward, like two chariot-horses, surpassing all the streams by her greatness.

(11) *āvivāśataḥ* : The root is always used of a worshipper and so here gen. sing. of the present participle is to be understood, rather than a verbal form with a passive sense (with Sāyaṇa).

(12) *ab* : *dūrvidvāmsam* : The adjective suggests an Aryan rival disowning Vedic gods; cf. 5.12.4-5; and 10.13-14 below. *c* : *ābhogām* is an agent noun from *ābhuj* 'to enjoy thoroughly'. *udadhī* similarly means 'storer of water', secondarily 'a keeper of hoards'; both the words suggest a miser who does not worship the gods nor give donations to priests. Cf. the *śiśnádeva* at 21.5 and the *Paṇis* at 6.3 above; also see on 95.3 below.

95

(1) *ā'yasī pūḥ* : Agni at 15.14 above (also cf. 10.87.22a) is similarly called 'an iron fort'; *Apah* are compared with *pūrah* at 5.41.12c, and Indra at 8.69.8d. The adjective *ā'yasī* is intended to suggest extraordinary firmness and strength. *rathyā'-iva* : 'Like two chariot-horses', the pair being conceived as a unit for comparison, in respect of speed. Cf. 39.1c above and 3.33.2; 3.36.6. Geldner takes *rathyā'* as Instru. sing. of *rathyā* 'a high road'. But the word does not occur in the Ṛgveda; and the accent should have been *rathyā'*. *d* : cf. 6.61.13.

(2) The pure Sarasvatī alone among the rivers is known as one going from the mountains right upto the sea. Knowing the wealth of the vast world, she has milked out ghee and milk to man.

(3) That strong young bull, friendly to man, has thrived among the holy damsels, (i.e. the rivers); he gives a powerful horse to the rich patrons. May he, i.e. the horse, refresh his body, i.e. himself, for success.

(4) And may that blessed Sarasvatī listen to us at this sacrifice, accepting us (as her wards) when approached by our respectful priests sitting with bent knees (i.e. crossed legs); she is superior to friends even on account of her riches which always accompanies her.

(2) *ā samudrā't*: *ā* preceding an ablative means 'upto, towards, around'; cf. 3.53.20cd in particular. Generally it means 'from' when it follows an ablative; but sometimes, even with a following ablative it has the sense of 'towards, upto'; see on v. 5 below. *samudrā* here is obviously the ocean and this ought to leave no doubt that the ocean was known in the Vedic days. *ghṛtām páyaḥ*: These words, especially the former, are often used secondarily to convey the sense of nourishing foods and drinks. *nā'huṣa* from *nāhus* (*naḥ* to bind) which signifies a man in general; cf. *mā'nuṣa* from *manus*. Even *pū'rú* is often used in this sense; see on 4.3 above.

(3) *sá náryaḥ* refers to *Sarasvān*; cf. 96.4, 6. c: *vājīnam*: 'a horse'; this may be a reference to the famous Saindhava horse. *d*: The use of the *Ātmane Pada* of the root together with the word *tanvām* suggests that *vājī* rather than *Sarasvān*, is intended as the subject; cf. *máryo ná tanvām mṛjānāḥ* at 9.96.20.

(4) *juṣāṇā'*: Cf. *prāti juṣasva* at 54.2 above. *mitájjñubhiḥ*: See on the word at 2.4 above. *namasyaiḥ* really stands for *namasyúbhiḥ*; yet here and at 6.68.3a (*namasyébhiḥ sūśáḥ*) *namasyā* is used in the sense of 'reverent, respectful'; elsewhere it means 'deserving a *námas*, a prayer'. Supply *asmā'bhiḥ* in c. *rāyā' yujā'*: See 43.5c above. *sákhībhyaḥ úttarā*: The *Sakhis* (the fem. *sakhī* is unknown to Rv.) are of course the other rivers; see 6.61.9b, 13ab.

(5) We are offering these (oblations) with prayers so as to reach you (i.e. Sarasvatī and her friends); accept our hymn, O Sarasvatī. Holding ourselves under your dearest protection, may we approach you like a sheltering tree.

(6) This Vasiṣṭha has opened up the doors of the sacrifice for you, O lovely Sarasvatī. Grow prosperous, O beautiful one; bestow gifts on your singer. Do you protect us (O gods), with your blessings for ever.

96

(1) I sing indeed a mighty hymn; she is the mighty one among the rivers. Honour Sarasvatī alone with good praises (and) the heaven and the earth with a hymn, O Vasiṣṭha.

(5) *a* is an independent clause; supply *havi'm̐ṣi* (cf. 8.27.22c), or better *mánma* (cf. 2.41.18), after *imā́*. It is also possible to take *a* and *cd* together, construing *b* as parenthetical; *júhvānāḥ* i. e. *vayám. yuṣmád ā́*: Irregular for *ā́ yuṣmān* (i.e. Sarasvatī and her friends); see on v. 2; here and at 1.92.16a; 5.56.3b where we get the words *asmád ā́* in the sense of 'towards us', the preposition seems to have the sense 'around, about, before, near etc.'. Sāyaṇa supplies *dadimahi* after *ā́* and understands *dhānāni* as its object. *yuṣmád* (plural) suggests the inclusion of Sarasvān and other sisterly rivers mentioned in vv. 3 and 4. *d*: cf. 6.57.5b; *śaraṇá* as an adjective also occurs at 6.47.8cd (of *bāhū́*) and 10.18.12 (or *gr̥h́d'saḥ*).

(6) *dvārau ṛtásya*: 'The doors of the sacrificial chamber', *ṛta* standing for a sacrifice as elsewhere. *várdha*: The word is obviously used in place of *várdhasva*, i. e. as an intransitive root as at 60.5c above. On the other hand the root is used with a transitive sense in the *Atmane Pada* at 7.5c above.

96

(1) *a*: *gāyīṣe* is 1st s. of *gā* 'to sing' (present); see on 34.16 above. *b* is a separate sentence, with *sarasvatī* supplied. Being an adjective in *ya*, the word *asuryā* has to be pronounced as a word of four Akṣarās; similarly the genitive *nām* must yield two Akṣarās to make up the eight that are required for the Pāda (*Bṛhati*: 8.8.12.8). *c*: *mahaya*: See 23.1b above. *d*: *ṛódasi*: Subsidiary mention of a deity by the side of the chief one in a hymn is not unusual in the R̥gveda.

(2) Since the Pūrus dwell by the side of both your gladdening draughts (i. e. on both your banks), owing to your greatness, O fair one, be our favourer, such as you are, having the Maruts as your friends. Inspire the bounty of our patrons.

(3) May the auspicious Sarasvatī send us bliss alone. Possessed of ample food-stores, she distinguishes herself as a liberal patroness, when she is praised like, i. e. in the manner of, the Jamadagnis and honoured like the Vasiṣṭhas.

(4) Bringing liberal gifts (to him), we call upon Sarasvatī longing

(2) *āndhasī* : The two gladdening drinks are probably the waters at the two banks of the river, so described in a metaphorical flourish, as they furnish *ghṛtām* and *pāyaḥ* to men (95.2 above and 6.61.14); cf. vv. 5-6. The two banks being farther away from each other are separately mentioned as giving drinking water to men dwelling on them; for such a separate mention, cf. *vī śyasva śīpre vī sṛjasva dhéne* at 1.101.10b where 'two streams' of Soma are mentioned in view of the two *śīprā* of Indra. Thus, *āndhasī* secondarily means 'the banks' where the drinking water is obtained; that the word does not here mean 'a gladdening drink like Soma or Surā', but indicates a 'place of habitation' is also suggested by the preposition *adhi* in *adhikṣiyānti*. *pūrāvaḥ* : *pūru* is a 'man in general' as at 4.3 above.

(3) *ākavāri* (*ākava-ari* - Pada Pāṭha) : *kava-ari* in the sense of 'a bad donor' occurs at 10.107.3b; *kava* (from *ku* 'to talk') seems to mean 'a talkative fellow', as against *kavī* 'a wise man'; cf. *kavatnū* at 32.9 above. In this sense of the word *kava* the Maruts are called *ākava* at 5.58.5 and Indra an *ākava-ari* at 3.47.5. We might compare *ābhogā* and *ūdadhī* above (94.12) as also *tanūśubhra*, *tatanūṣṭi kavā-sakhāḥ* (i. e. bad friend who adorns himself and is a squanderer), whom Indra banishes, at 5.34.3. As regards the feminine form *akavāri*, it looks like an improvised fem. of *akavāri*. As a matter of fact no separate form was needed; but if one had to be employed, it should be *akūvari* (through the medium of *kūvan* from *ku*), like *sūvari* in *bahusū'vari* at 2.32.7. *cetati* : cf. *acetat* at 95.2a above. *vājīnivatī* : For the formation of the word see on *yātumā'vān* at 1.5 above.

(4) *sudā'navah* : The word *sudā'nu* 'possessed of liberal gifts' is generally used of a deity; but sometimes as here and at 1.47.8c;

for wives, as we are unmarried, and desiring for sons.

(5) Be our defender, O Sarasvat, with those waves of yours : which are full of honey and shower ghee.

(6) May we enjoy the breast swelling (with milk), of Sarasvat who is all-beautiful; may we enjoy offspring and food.

97

(1) At the sacrifice, which is the seat of the heroes of the heaven and of the earth, where god-devoted men rejoice and where I press the libations (of Soma) for Indra, may he (i. e. Indra) go to his foremost vigour (i. e. Soma) and also (friendship), for the sake of wild delight.

1.92.3c and 8.103.7 it is used also of a worshipper, in the sense of 'one who is possessed of ample sacrificial gifts for the gods'. *ágravaḥ* : *ágru* (fem. *ágrū*), from *gr*, 'not promised, unmarried'; *ágru* and *jānīvān* are similarly contrasted at 5.44.7a.

(5) *ūrmáyaḥ* : cf. 47.1 above and *ghṛtaprúṣaḥ* *ūrmáyaḥ* at 6.44.20. The pure sweet waters of the rivers which are used for preparing Soma are meant; cf. also 10.30.8ab. *mádhu* and *ghṛtá* in the Rgveda usually stand for tasty and nourishing foods respectively.

(6) Sarasvān is conceived as a nursing father (cf. 3.38.5ab) and so having a *stána* which yields offspring and food as its milk. A similar *stána* of Sarasvatī is mentioned at 1.164.49. c : cf. 9.8.9c.

97

(1) *sunvé* : It is either 1st s. (Atm.) or irr. for *sunvire*; cf. 29.1 and 32.4 above. d : Indra mentioned in c is the subject of *gámat* in d. *prathamám váyaḥ* is 'youthful vigour' as at 1.83.4a, which Indra acquires as a result of the Savanas and the hymns; cf. 8.62.1cd; and 10.120.5d. ca either indicates the immediateness of the result (i. e. *váyaḥ*), like the Samuccaya Alamkāra, which follows the Savanas, (*sávanāni sunvé váyaḥ gamat ca*) or, it suggests the addition of *sakhyaḥ*, which is found in the similar passage 1.178.2d : 'He acquires foremost vigour and (friendships of the worshipper), for the sake of wild joy'.

(2) We choose the god-given favours; Bṛhaspati bestows (them) on us, O friends, so that we may be faultless before the liberal god, who is a giver to us even from afar, like a father.

(3) I praise that same great and kind Brahmanaspati with adoration and oblations. May the celestial praise mightily cling to Indra, who is the king of the god-begotten hymn.

(4) May that dearest Bṛhaspati who is possessed of all choice gifts, occupy our seat. There is (in us) a desire for wealth with good physical strength; may he grant it. May he carry us uninjured beyond the pursuing dangers.

(2) *ā' mahe* is either pr. 3 s. of *mah*, or *mahe* stands for *mamahe* (pf.). *mīḍhvā'n* in c and *yāḥ* in d both refer to Bṛhaspati. *ānāga* is optionally used for *ánāgas*, as if the word were *ā'ga* 'guilt', here and in some other places like 87.7b above; also cf. *ánāgān naḥ* at 3.54.19b; 4.12.4c; 10.12.8c. There are many other words which are similarly treated optionally as either ending in a vowel or in a consonant. See the following pairs :—*arci-arcis*; *āpna-āpnas*; *ārṇa-ārṇas*; *cákṣu-cákṣus*; *dāmsa-dāmsas*; *jósca-jósas*; *pésa-pésas*; *médha-médhas*; *barhí-barhís*; *svaná-svanás* : One of these is often found used in a compound for metrical consideration.

(3) c : *daívyah ślókah* : This is either a hymn 'made by the god' i. e. Bṛhaspati, the same as *devá* (i. e. Bṛhaspati)-*kṛta bráhma* in d (Indra being the *rā'jā*.) for which we may compare 1.190.4a, where Bṛhaspati's *ślókā* is said to be moving over the heaven and the earth; or it is 'a praise caused i. e. inspired by the gods', *devákṛtam bráhma* in d being similar to *deváttam bráhma* at 1.37.4 and 8.32.27, ('a hymn given, i. e. inspired by the gods'). *yāḥ rā'jā* in d very likely refers to Indra in c (Indra is mentioned at the very start in v. 1); at 3.51.4d he is said to be the ruler of prayer from ancient days. The words may also be taken with Bṛhaspati by understanding *tasya* in c, going with *Brahmanaspati* in b and with *yāḥ* in d; cf. 2.23.1-2.

(4) *kā'mo rāyāḥ* : cf. 20.9c above. d : *saścátah* is accu. pl. 'pursuing dangers'; cf. 1.42.7a; 3.9.4b. *sac* in the sense of 'pursue' is also seen at 61.5c above and in *asaścátā* 'having no pursuers, incomparable' at 67.9 above.

(5) These our immortal ancestors have bestowed on us that hymn which is so dear to the immortal (gods). Let us invoke the unopposed Bṛhaspati, the holy one of our homes, the god of clear voice.

(6) The ruddy and powerful horses who draw in a team and who put on a ruddy appearance like a cloud, carry that Bṛhaspati, whose strength (i. e. source of it) too is the home which emits the black (smoke).

(7) He indeed is pure and possessed of a hundred wings; he is radiant and an active winner of sun-light, being armed with a golden

(8) The 'ancient immortals' are the Aṅgirasas (cf. 76.4 above) and the poet here claims that they have inspired his poetic genius; for a similar claim cf. 8.6.11b, where, however, the Kaṇva poet modestly says that he has decorated his poem with the help of the ancient compositions. *ya jātām pastyā'nām* : This is said also of Tvaṣṭṛ at 6.49.9; *pastyā* is a house.

axe. That high-souled Bṛhaspati who is easy of approach, is the best winner of nourishments to his friends on many occasions.

(8) The two worlds, the divine procreators of this god, have glorified Bṛhaspati owing to his greatness. Render pious service to him who deserves it, O friends. May he make it easy to cross and easy to enter everywhere for our hymn.

(9) This good praise is for you two, O Brahmanaspati (and Indra); this hymn is composed for Indra, the wielder of the bolt. Favour our pious thoughts (and) awaken the feelings of bounty (in our patrons). Destroy the enmities of a foe and of the attackers.

(10) You and Indra rule over riches, both celestial and earthly, O Bṛhaspati. Bestow riches on your singer, even on a mean one. Do you protect us (O gods), with your blessings for ever.

98

(1) Offer to the mighty lord of the people, O Adhvaryus, the ruddy milked-out stalk of Soma. Being a better discoverer of the

sākhibhyaḥ : i. e. both human and celestial. *āsutīm* : (from *ā* and *su*) literally means 'strong pressed juice', but here used in a secondary sense of 'strength-giving nourishment' as at 1.104.7d; also cf. 2.1.14c and Av. 3.7.6a. *kāriṣṭhaḥ* is a direct superlative from the root *kr*.

(8) *ḍaksā'yāya ḍakṣata* : cf. 1.2c and 32.9a above. *d* : *kārat sutārā sugādhā* : cf. 18.5a above; here the adjectives are used as nouns, like *supāthā sugā'ni* at 6.64.1 and 9.97.16, in the secondary sense of 'all-round freedom and ease'; also see on 62.6c above.

(9) *vām* : Indra and Brahmanaspati are meant; see v. 10. *suvrktīḥ-brāhma* : cf. 31.11; 70.7bc above. *jajastām* : pf. ipv. 2nd dual of *jas* 'to perish, or destroy'.

(10) *kīrāye cit* : for *kīri* cf. 21.8 above and 100.4 below; also 6.21.3d.

98

(1) *a* : *aruṇām* : Both the plant and the juice (cf. 10.94.3c and 9.45.3) are called *aruṇā*. *ḍugdhām amśúm* : Cf. *ḍugdhāḥ amśúḥ* at 3.36.6. It is the same as *amśóḥ pīyūṣam* at 2.13.1 or *amśóḥ páyaḥ*

drinking place than a wild bull, Indra always goes forth seeking¹ one who has pressed out Soma for him.

(2) You surely long for a draught of that Soma, day by day, which you have enjoyed as your lovely food in ancient days. And joyfully accepting them with your mind as also by your heart, drink the Somas that have started out for you, O Indra, eagerly longing for them.

(3) As soon as you were born, you drank the Soma for the sake of overpowering strength; your mother proclaimed your greatness (at that time). You have completely filled the vast mid-region, O Indra. Through a fight you gave freedom to the gods.

(4) When you urge the foes, who regard themselves as great, to a fight, may we overpower them though they struggle hard with their (powerful) arms; or when by the side of our warriors you may fight the opposing armies (of the enemy), may we win our battle and good fame through you, O Indra.

at 9.107.12, i. e. the extracted juice of the Soma creeper. *gaurá* is a wild bull, who is described as running down to the plains in the summer to quench his thirst and is supposed to know instinctively the places where a little water could be found; cf. on 69.6a above and also 8.4.3ab, *avapá'nam* is a 'drinking place'; cf. 8.4.10a. *d* : Cf. 5.30.1 and 8.91.2.

(2) *c* : *hṛdā' mánasā juṣṇāḥ* : Depth of pleasure and appreciation is conveyed by the expression. 'Liking it with his heart and appreciating it with his mind, his thinking power', is what is meant. In R̥gveda a clear distinction made between the heart which feels and the mind which thinks, is often found.

(3) *a* : cf. 3.48.2. *b* : cf. 8.45.5. *c* : Supply *mahinā'* (from *mahimā'nam* in *b*); cf. 2¹.4ab above.

(4) *a* : cf. 1.178.5ab; 5.32.3cd. *c* : *vṛ'taḥ* (accus. pl. of *vṛ't* 'army') *abhiyúdhyaḥ* : For *vṛ'taḥ* 'armies' cf. 1.174.3a; 5.37.5b and 8.45.3ab. *Sāyaṇa* takes it as the pp. of *vṛ*, which, however, is accented on the last syllable; see 33.5b above for it. *ājīm jayema* : cf. 4.20.3d. *sauśravasá* is 'excellent praise'; cf. 6.13.5ab. *nṛ'bhiḥ* may even refer to the Maruts; cf. 19.4 above.

(5) May I proclaim the early deeds of Indra, as also the new ones which the Maghavan performed. As soon as he overpowered the godless wives, so soon did the Soma become his exclusive share.

(6) The entire mass of cattle, here and all around, which you observe through the eye of the sun, belongs to you alone. You are the sole lord of the cows, O Indra; may we enjoy the wealth offered by you.

(7) = 97.10.

99

(1) O (god) growing beyond measure in your body, (they) do not come up to your greatness. We know the two regions of the earth which are yours; (but), O god Viṣṇu, you (alone) know about the highest one.

(2) None born in the past nor at the present has visualised the farthest end of your greatness, O god Viṣṇu; you propped up the high and the vast firmament and supported the eastern summit of the earth.

(5) c : cf. 1.10 above. d : cf. 4.25.6b; 4.35.7b.

(6) *paśavyām* : cf. *vasavyām* at 56.21 above. *prāyatasya vāsvaḥ* : cf. 5.42.3cd.

99

(1) a : cf. 1.155.6cd and 100.6d below. b : cf. 22.8ab above and 8.3.13cd. c : *rājasī pṛthivyā'ḥ* : The rising and the setting horizons of the earth are meant; or the Pṛthivī and the Antarikṣa, corresponding to the two steps of Viṣṇu. *paramāsya* i. e. *rājasaḥ*, which is the same as the *paramam padām* mentioned at 1.154.5-6; 1.155.5.

(2) *mahimnāḥ pā'ram āntam* : see on 21.6d above and 10.54.3ab. c : cf. 86.1c above. d : *prā'cim kakúbham* : Because he rises in the east. *kakúbh* lit. means 'the summit' as of a mountain (cf. *kakúbhaḥ pārvatānām* 4.19.4) and secondarily 'the direction'. At 8.41.4a Varuṇa is said to have supported all the Kakubhs on the earth, while at 1.35.8 Agni is said to be watching the eight Kakubhs of the earth.

(3) 'Rich in food and cows as also in good pasture do you become to man (O Heaven and Earth) through your liberality'; (so saying) did you separately support these two worlds, O Viṣṇu; you have supported the earth by means of pegs all around.

(4) You two have given ample scope to sacrifice, while you produced the sun, the dawn and the fire. You have smashed the wiles of even the Dāsa Vṛṣaśipra in the battles, O heroes.

(5) You have battered all the nine and ninety strong fortresses of Śambara, O Indra and Viṣṇu. You killed a hundred and a thousand warriors together of the demon Varcin, without opposition.

(6) This mighty hymn (stands) glorifying you two, the great wide striding and mighty gods. I have offered a hymn to you two at the sacrifices, O Viṣṇu; do you both fatten the food-stores, O Indra, among our people.

(3) *daśasýā'* (instru. s. of the noun from the denom. *daśasy*) 'with a desire to favour'; cf. 100.4b below. *ab* seems to contain Viṣṇu's command to the Rodasī. *mayúkhaiḥ* : *mayū'kha* in R̥v. means 'a wooden peg or nail' for supporting a frame etc., as at 10.130.2c; according to Sāyana it here means the mountains with which the earth is supposed to be balanced. Mark how *d* contains 12 Akṣaras; the two letters *thi* and *vī* were probably intended to be pronounced quickly so as to take the time of one Akṣara (i. e. *thvī*).

(4) The statement in *b* gives a reason for what is said in *a*, the same being said about Agni-Śomā at 1.93.6d. Vṛṣa-śipra is not mentioned anywhere else in the R̥gveda, though Manu is said to have conquered one viśi-śipra at 5.45.6c. *pr̥tanā'-ajya* 'urging of armies; a battle'. *pr̥tanā* 'army'; *ájya* from *aj* 'to urge'.

(5) *apratī* is adverb as at 23.3 and 83.4a above; but at 85.3 it is used as an adjective of *vṛtrā'ṇi*. *ásura* (from *as* to overthrow) is generally applied to gods like Agni, Indra and Varuṇa, but sometimes also to demons like Pipru and others as here; cf. 10.138.3. Similarly Agni, Sūrya and Indra are called *asurahán*; see on 13.1 above. Śambara and Varcin were great allies; Śambara was a lord in the mountains, while Varcin had countless followers and fought on the plains; cf. 2.14.6; 6.47.21.

(6) *vṛjána* is a circle of followers; cf. 61.4d above and 6.68.3d; 10.28.2c,

(7) I offer you *Vaṣaṭ*, O *Viṣṇu*, from my mouth; accept that offering of mine, O *Śipiviṣṭa*. May these hymns and good words of praise glorify you. Do you protect us (O gods), with your blessing for ever.

100

(1) That mortal who desires to win, now really gives when he may offer to *Viṣṇu* who strides widely, may worship him with a concentrated mind and may faithfully serve so manly a god.

(2) May you grant us a favour which belongs to all men, O *Viṣṇu*, and your unfailing attention, O god who come to us of your own free will, so that you may confer on us abundant welfare and riches consisting in horses and many lovely gifts.

(3) This god by his greatness has thrice crossed this earth, which

(7) *vāṣaṭ kṛṇomi* : cf. *vāṣaṭ-kṛtim* at 14.3 and 15.6 above as also 10.115.9de. *āsáḥ ā' kṛṇomi* : cf. *āsā' vácāmsi taksam* at 6.32.1d; also 1.61.3b. *suṣṭutáyaḥ* and *gíraḥ* as at 10.91.12ab.

100

(1) *ab* : This means that the gifts of that man alone who gives to *Viṣṇu* are effective; he alone can be said to be 'a giver'. *dayate* corresponds to *dā'sat*, *yājāte* and *āvívāsāt*, so that *dayate* has the same sense as it has at 16.7d above. I compare the very similar passage *sá it sudā'nuḥ - yó vām dā'sati tmán* at 6.68.5ab 'he indeed is very liberal, who of his own accord gives offerings to you'; also cf. 4.4.7abc. *c* : *satrā'cā mānasā* 'with a concentrated mind'; cf. 8.2.37ab; 9.77.4b.

(2) *eva-yāvan* 'moving at will'; at 1.156.1 *Viṣṇu* is also called *eva-yā'ḥ* which means the same. Elsewhere the epithet is used of the Maruts (2.34.11; 10.92.9). *sumatí* and *matí* are both of the deity; for the first cf. 57.4; 59.4 and 70.5 above, for the second cf. 8.6.31; 8.9.16. *viśvājanyām* : cf. 10.4c and 76.1a above; also 3.57.6d.

(3) *eṣáḥ* : This is either a pronoun or an adjective of *Viṣṇu* as at 2.34.11b. *śatārcas* 'which offers, i.e. where men offer, a hundred

offers him a hundred praises. May Viṣṇu be pre-eminent (and) stronger than the strong one; for, fiery indeed is the name of this steadfast god.

(4) This Viṣṇu has crossed this earth seeking to favour a man, i.e. in order that he may get a (fertile) field. His poor worshippers become firmly established (as landlords). The giver of noble birth has created a wide habitation (for man).

(5) Knowing the customary rites, I loudly praise that name of you, the noble one today, O Śipiviṣṭa. A weakling as I am, I praise you such as you are, the strong one, ruling at the far-off place of this region.

(6) What then! Has your (name i.e. Śipiviṣṭa) become fit to be denounced, O Viṣṇu, when you proclaim 'I am a Śipiviṣṭa'? Do not conceal this your form from us, since (we know) you have possessed another (formidable) form in a battle!

(7) = 99.7.

praises; cf. 6.34.3c. *tveṣām nā'ma* is also of Rudra at 2.33.8d. *taṁśas tāviyān* is said even of Indra at 6.20.3.

(4) c: cf. 88.7a above. *kīráyaḥ jānāsaḥ*: cf. 21.8 and 97.10 above. *sujánimā* 'giver of noble or good birth'; see also 36.9 above, where Viṣṇu is called *nīṣiktapā*.

(5) *tāt nā'ma* i.e. *śipiviṣṭā*. The name signifies 'weakness or dullness'; but the poet, being *vayúnāni vidvā'n*, knows that it only indirectly proclaims the glory of the god who has a mighty spirit, encased in a rather frail or ugly frame; we might compare a similar thought in connection with Pūṣan at 6.56.1-2. *parāké*: cf. *parākā't* at 75.4 above.

(6) *te* i.e. the *nā'ma* viz. *śipiviṣṭā*. *paricákṣyam*: cf. *paricákṣyāni vácāmsi* at 6.52.14c. *prá'vavakṣé* from *vac.* (pf. 2 s. Atm.); cf. *prá varāca* at 1.67.8. c: Do not conceal that body, i.e. do not be ashamed of it, since we know what it really contains. *etád vārpaḥ*: The body which gave the name *śipiviṣṭā* to Viṣṇu is meant; the reference seems to be to some mythical story, which later developed into the legend of the Dwarf incarnation of Viṣṇu. According to this Viṣṇu assumed a dirty-looking insignificant form with which he approached the demons, but appeared in his very terrible form in the actual battle, thus keeping the enemy off his guard. We may compare the story about Indra's assumption of Kutsa's form in his battle with Śusna suggested at 4.16.10-11. (*nā'mnaḥ*) *paricakṣanam* in a corresponds to *vārpaṣaḥ apagūhanam* in c.

101

(1) Loudly utter the three speeches, (O Parjanya), which have the light at their forefront and which have milked out this udder yielding the sweet (drink). He, the mighty bull, producing the young one, the child i.e. Agni, of the plants, repeatedly thunders as soon as he is born i.e. becomes manifest.

(2) May he, who is the nourisher of plants, who of waters, (and) who the god, rules over the entire living world, grant us his triple defending protection and his threefold very helpful light.

(3) Some one remains barren; but another one does bear a child. He has adopted a body according to his own choice. The Mother

101

(1) *prá vada* : cf. *prá vadāti āgre* at 33.14 above. Parjanya is conceived as a prominent priest reciting his divine hymns in three tones, i.e. Udātta, Anudātta and Svarita. *jyótiḥ* is the lightning in the case of Parjanya, while in that of the poet it is the inner light of poetic genius which is mentioned at 6.9.6b. *madhudoghām ū'dhaḥ* is the cloud which yields the sweet drink i.e. water; cf. 1.64.5c; 3.55.13b; 9.107.5a. *c* : Construe *ósadhīnām vatsām gārbham kṛṇvān* 'producing the child (and) the germ of the plants'; here probably both the words *vatsām* and *gārbham* refer to Agni as at 1.95.4 and 10.8.2. See also 2.35.9-10 and 3.9.2 for the transformation of the fire of lightning into the earthly fire in the inside of the plants through the medium of rain. *d* : Parjanya is meant by the word *vṛṣabhāḥ*; cf. 3.55.17ab and 5.83.1cd.

(2) *c* : *tridhā'tu śaraṇām śárma* : 'A triply defending protection'. See above 95.5 for *śaraná* as an adjective. *tridhā'tu* 'consisting of three elements' i.e. very strong, firm etc; see 1.34.6; 6.46.9. *trivārtu jyótiḥ*, namely, the three forms of Agni, viz. fire, lightning and the sun; Parjanya gives us fire through plants, lightning through waters (cf. *a*) and also the Sun, as Parjanya is his repository (cf. v. 6b). *svabhīṣṭi jyótiḥ* : cf. *svabhīṣṭī mādaḥ* of Indra at 6.33.1.

(3) *starī'ḥ* : cf. *staryō gā'vaḥ* at 23.4 above. *b* : 3.48.4b where the same is said with reference to Indra. In *cd* Parjanya, as identified

receives the milk of the Father; by that the Father grows, by that the Son.

(4) Three pouring pitchers shower abundance of the sweet (rain) all around, (from him) in whom all the creatures repose as also the three heavens, and (from whom) the waters flow down in three streams.

(5) May this hymn composed for the self-ruling Parjanya be nearer to his heart; may he like it. May rain-showers be the bringers of bliss to us; may the herbs, being protected by the gods, bear abundant fruit.

(6) He is the Bull bestowing his seed on many (cows); in him is centred the very life of the moving and the stationary world. May that Ṛta protect me in order that I may live for a hundred years. Do you protect us (O gods), with your blessings for ever.

with Dyu, is meant by *pitā'*, the earth by *mātā'* and all creatures by *putrá*; cf. also Av. 12.1.12cde. The *páyah* is the rain, another name of *r̥etas*, for which cf. 5.83.4. Heaven i. e. the gods, and the creatures both thrive owing to rains; cf. B. G. 3.11-15.

(4) ab : All worlds depend upon Parjanya. c : *tráyah* *kóśāsaḥ* : The rains pour down as if showered with three jars; Sāyaṇa explains as *paurastyah*, *praticyah* *udicyaś ca*. Either three is an Upalaksana of many or the three are two on either side and one in the middle; or further, three different types of jars pouring waters in three different ways, i. e. in a trickle, in an ordinary stream and in a vigorous downpour are meant. Any way there is a covert reference to the three jars in which three different kinds of Soma are kept and which are mentioned at 8.2.8a. *virapśám* 'abundance' from *ví rapś* 'to be profuse'.

(5) *hṛdó ántaram* : See on 22.4, 86.8 and 98.2 above. *devágopāḥ* : See 61.3d above and 10.97.1ab.

(6) a : cf. 102.2 below. b : cf. v. 4a. c : *tád ṛtám* is the Truth described above about Parjanya; cf. 8.97.15a. Or *ṛtá* may mean its symbolical representative, the sacrifice. *śatáśāradāya* : cf. 66.16 above and 1.89.9; 2.27.10cd; 3.36.10c; 10.161.2cd. Cf. also *śatám himāḥ* at 1.64.14; 2.33.2; 6.48.8.

102

(1) Sing to Parjanya, the liberal son of the heaven; may he seek pasture for us;

(2) that Parjanya, who puts the germ in the plants, the cows and the mares, as also in human females.

(3) To him indeed, pour the offering which is sweetest, in his own mouth. May he send us food which is uninterrupted.

103

(1) Lying low for a year, the frogs, the Brahmins observing a vow, have loudly uttered their speech inspired by Parjanya.

102

(1) *yávasam icchatu* i. e. for our cows and horses; cf. 3.2a; 18.10a; 87.2b above and 4.42.10b.

(2) Cf. 101.1 and 6 above.

(3) *āsyè* i. e. in fire, which is made their mouth by the gods; see on 15.1 above, and also 4.49.1a. *saṁyátam* (*saṁyát* fem. from *saṁ + yat*) 'uninterrupted, continuous'; cf. *saṁyátam vṛṣṭim* at 9.65.3; *saṁyátah ā'pah* at 5.34.9.

103

The hymn is supposed to be a satire or a parody against the Viśvāmitras, since the last stanza of our hymn has the appearance of being composed in a mocking imitation of v. 7 in hymn No. 53 of the Viśvāmitra Maṇḍala. This view was held for long by older scholars like M. Müller (History, p. 494), Muir (O.S.T., V. p. 435) and others and even Geldner (Trans. II. p. 271, 272) subscribes to that view to a certain extent. But there do not exist sufficient grounds for such a supposition. According to the Sanskrit tradition recorded in Sāyaṇa's introductory remarks on the hymn, it is a rain-charm. The whole lay-out of the hymn as also its tone are quite in keeping with this tradition and in v. 8 the Maṇḍūkas are actually described as making and reciting their annual *brāhman*, which is associated with rains.

(2) When the waters from the heaven came on him, while he lay at the (bottom of the) lake like a dried skin-bag, the (combined)

The hymn describes the most colourful behaviour of the frogs at the advent of the first showers of rain. As a matter of fact, it is a panegyric of the frogs who are supposed to be the bringers of rains (this is significantly mentioned in v. 1 by the word *parjanya-jinvitām*) and hence invoked as givers of cows and wealth in v. 10. The hymn appears at the end of two others which are similarly addressed to Parjanya. In our hymn Parjanya is actually mentioned in v. 1 and suggested in vv. 2, 4, 7 and 9. Stanza 1 is included in Av. 4.15 which is a Parjanya Sūkta. There appears nothing disparaging either to the frogs or to the sacrificing priests in the whole of the hymn; on the other hand, there are flattering references to both, particularly in vv. 1, 2, 5, 7, 8-10. In vv. 2-6 we have an imagery from the general behaviour of men of different status and age when they joyfully meet on a festive occasion like the performance of a long sacrificial session, greeting one another. Thus we have the father and the son (v. 3), the teacher and the pupil (v. 5), and two equals (v. 4, conveyed by *pr'ṣni* and *hārita*; see also v. 6), loudly and happily exchanging greetings. Hereafter, we get the imagery of a session of a Soma sacrifice, extending over at least a day and a night; this indeed is the main imagery of the hymn and the poet has started with it in v. 1, breaking off only to describe the general feelings of joy in vv. 2-6 as said above. Oldenberg thinks that we have here a mixture of the imagery from the daily recitation of the Svādhyāya and from the affairs of a comparatively rare Soma sacrifice. But the references in v. 5 seem to be to the general repetition of the mutual greetings, for which the familiar simile of the teacher and the pupil is given.

(1) *saṁvatsarām* : The word is to be understood secondarily in the sense of a long period of more than eight months, from the end of the last rainy season to the starting of the next one. *vratacārīṇaḥ* : They are supposed to be observing the vow of silence during the dry period. *parjanya-jinvitām* : Parjanya is as it were giving them the Praiṣa to break their silence and start their sacrificial recitation of the Mantras. *maṇḍū'kāḥ-brāhmaṇāḥ* : A Rūpaka; see also vv. 8 and 9. *vācam prā avādiṣuḥ* : cf. 33.14b and 101.1a above.

(2) *śāyānam* 'lying low, flat' expresses the common property; *śūska dr̥ti* is 'a dry i. e. deflated skin-bag', as opposed to an *ācchidra*

voice of the frogs shoots up together here like the lowing of the cows which are united with their calves.

(3) When he, (i. e. Parjanya) rained over them while they lay *eager and thirsty* (in the dry lake) at the arrival of the rainy season, one of them croaks and approaches another who greets him in return, as a son does his father.

(4) One of these two joyfully greets the other, when both have rejoiced in the downpour of waters, when each frog, being fully drenched in rain, has leapt out and when the spotted one mixes up his voice with that of the yellow one.

(5) When one of these repeats the speech of the other as a pupil does that of his teacher, all that (action) of these (owing to it fulness) is

and *sūpūrṇa* (cf. 6.48.18) or *dhmātā* one as at 89.2 above. *sarasī* (loc. s.) : The lake, the home of the frogs dried up in summer, is meant; *vatsīnīnām* : A suggestive adjective; the voice of cows when they meet their calves is meant to be the Upamāna here; cf. 2.2.2ab; 3.57.3c; 9.13.7ab; 10.123.3ab; also 1.164.28ab and *vatsām rihati' mimāya* at 3.55.13ab.

(3) *abhi* is irregularly accented and separated from the verb of a subordinate clause, which immediately follows it, in the Pada Pāṭha. The subject is Parjanya mentioned in v. 1; cf. 5.83.10a; *akḥkhalikṛ'tya* is onomatopoeic. *pitāram nā putrāḥ* : cf. 2.33.12ab; supply *vādan* after *anyó*; both were 'speaking'.

(4) *a* is the chief clause; *bcd* contain three different subsidiary clauses; *kāniṣkan* is unaugmented Imperfect Intensive from *skand*, 'to roll on'; *yāt* is to be supplied in *d* as seen from the accent of the verb. *Sāyaṇa* takes *kāniṣkan* as pr. pt. and construes *cd* as one subsidiary clause. *apā'm prasargé* : cf. *apās cid eṣā. .prā asṛjat* at 3.31.16.

(5) *śāktāḥ* and *śiksamāṇaḥ* both from *śak*; the simile is introduced merely to illustrate the repetition of the greetings of one another (cf. vv. 3d, 4a; 6d; 7b). In *c samṛ'dhā* is the common property, though expressionally it goes only with the Upamāna as seen from the position of *iva*. *pārvaṇ* is a sacrificial session as at 1.9.1b; 1.94.4 etc; construe *samṛ'dhā pārva iva sārvaṁ tād eṣām (samṛ'dhā asti)*. At

like the periodical sacrifice in (lit. with) all its fulness, when you of lovely voice speak out in the midst of waters.

(6) One has the voice of a cow; the other has that of a goat. One of these is spotted; the other is green. Bearing the same name but different forms, they variously decorate their speech.

(7) Like the priests at the Atirātra sacrifice, reciting around a (Soma-)filled tub, you, O Maṇḍūkas, punctually attend on the day of the year which ushers in the rains, (croaking around the water-filled lake).

10.79.7d the two words *pārvaṇ* and *sām ṛdh* occur together (*sām āṇṛdhe pārvabhir vaṇṛdhānāḥ*) as in our passage, and so Oldenberg thinks that as in that passage even here *pārvaṇ* should be taken to mean 'a limb' of the body; in that case translate: 'all that (action) of theirs is (attended by fulness), just as their limb, i. e. body, is attended by fulness'. In any case the meaning is: Their acts are extremely graceful; nothing is left to be desired. Both Geldner and Macdonell take *pārvaṇ* to mean 'a section' in Vedic recitation and think that *bcd* refers to this particular practice of Vedic recitation. This is not quite happy, nor supported by the Ṛgvedic usage of the word *pārvaṇ*.

(6) *vīrūpāḥ* 'dissimilar' both in colour and voice. *vā'cam pipiśuḥ*: The idea of 'decorating' the speech is clearly present; cf. *māntram supésasam* at 32.13 above. Here, of course, the decoration, i. e. modulation of the voice, alone is meant.

(8) These Soma-offering priests have raised their voice, reciting their annual prayer. These perspiring priests surrounded by heat, all come out; none lies concealed.

(9) They have kept the fixture of the gods for the twelfth month. These men do not transgress the season. The heated Gharmanas enjoy their release when the rainy season arrives in the course of the year.

(10) The cow-voiced has given; the goat-voiced has given. The

(8) The metaphor is continued; accordingly *gharmanāḥ* and *siṣvidānāḥ* are *śliṣṭa* (*gharmā* with the priests is both 'heat of fire' and the 'hot milk-offering', while with the frogs it is 'sun's heat'; *siṣvidānāḥ* 'perspiring' with the priests and 'drenched in rains' with the frogs). For *gharmanāḥ* and *siṣvidānāḥ* cf. 1.86.8b; 4.2.6ab; 10.67.7d. *parivatsarīṇam bráhma*: At 10.62.2 the word *parivatsaré* occurs in the sense of 'a full year'. But at 10.87.17 *samvatsarīṇam* is clearly used in the sense of 'developed through the year' when the cow was big with a calf. In our passage the sense of the word is 'appearing at the end of (*pari*) a year, roughly after 8 to 10 months at the same appointed time every year' (but not 'any time once in a year'). We might compare the *parivatsarīṇam haviḥ*, which the press stones prepare (*kṛṇvāntaḥ*) at Av. 3.10.5. Mark how a Jagati line (*a*) occurs in a Triṣṭubh stanza owing to the expression *vācam akrata* both here and at 10.34.5c; see on 54.1d above.

(9) *dvādaśasya*: Mark the accent of the word; with this accent the word is either an ordinal meaning 'the 12th' or an adjective meaning 'consisting of 12'. Both Sāyaṇa and Macdonell follow the 2nd meaning and supply *samvatsarasya* from c; Jacobi accepts the 1st and bases upon this his conclusion that the year began with the rainy season at the time of the summer solstice in the days of the *R̥gveda*. I have followed Jacobi's construction, but not its implications. The 12th month is of their *samvatsarā* (cf. v. 1) through which they lay waiting for the rains. *nāraḥ*: The *Rūpaka* in v. 8 is continued here. *taptā'gharmā'h* (for *gharmā* cf. 70.2 above) is accordingly *śliṣṭa* like *gharmanāḥ* in v. 8. *aśnuvate visargām*: A term perhaps from horse-racing; cf. 9.13.6. The root *sṛj* is often used in the sense of 'release for running'.

(10) *śahasrasāvā* is a Soma sacrifice which extends over a year and contains a thousand and a few more pressings of Soma, at the rate of three a day; cf. *śahśram savā'n* at 1.126.1c; 4.26.7b. The last

spotted one has given and the yellow one has given us rich treasures. The frogs, giving us cows in hundreds at this sacrifice in which a thousand pressings are made, have prolonged their life.

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(1) O Indra and Soma, burn the demon (and) press him out; throw down those that grow powerful in darkness, O mighty gods. Cut off the thoughtless ones; heat, strike, drive, batter down the Atrins.

(2) O Indra and Soma, let terrible heat bubble all around the speaker of wicked words, like a kettle placed on fire. Fix your

line is identical with 3.53.7d and is the basis of the idea about the hymn being a satire; but in the latter place the expression also refers to the Aṅgirasas (as to the *bhojā'h*) and the satire if understood, shall have to be taken as directed against them (Maṇḍūkas standing for the Aṅgirasas) and not against the Viśvāmitras. This is evidently out of question, since respect for the Aṅgirasas on the part of the Vasiṣṭhas is as great as that of any other family of sages in the Rgveda (cf. 44.4; 52.3; 75.1; 76.4-5; 90.4 etc.) *d* : *prā tirante ā'yuḥ* 'prolong their life' (mark the *Ātmane Pada*); i. e. for years to come they will disappear at the end of the rains and reappear at the beginning of the next season owing to their good services mentioned in *ab*. For the same expression used in the same sense cf. 1.125.6d; 10.62.2c; 10.85.19d and 10.107.2d. When the prolonging of other man's life is meant, the root *prā tṛ* is invariably used in the *Parasmai Pada*; cf. e. g. 1.10.11; 1.94.16; 1.116.10; 7.77.5; 8.48.4, 7.

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(1) *nī arpayatam* (causal of *r* with *nī*) as opposed to *úd arpayā* at 2.33.4. *tamo-vṛ'dhah* : cf. 5.32.6b. *nī-śiśitam* 'strike down'; cf. 18.11c and 19.8c above; but also cf. 3.5c and 18.6b above for a different meaning of the same root.

(2) *aghām tāpuḥ* 'wicked, terrible heat'; cf. 6.62.8d (*raḥṣoyūje tāpur aghām dadhāta*). *yayastu* from *yas* 'to boil; scald'. *carūḥ* is a kettle; cf. *carūṇā'm apidhā'nā* at 1.162.13. *anavāyām* (*avāya* from *ava+i*) 'not passing away, lasting'; or with Yāska (*Nir.* 6.11) 'which cannot be removed by prayer' (i. e. from the root *nva i*).

lasting hatred upon the Kimīdin who hates a hymn, eats raw flesh and has a frightful appearance.

(3) O Indra and Soma, strike down the evil-doers in the deep cavern, in the supportless darkness, so that not even one of them may rise up from this place. May that furious might of yours be for overpowering (the enemy).

(4) O Indra and Soma, hurl well from the heaven (and) from the earth a scathing weapon towards the speaker of wicked words. Chisel out from the mountains a thundering weapon by which you (may) strike down the rising demon.

(5) O Indra and Soma, do hurl down from the heaven (the bolt); do you strike down in the abyss the voracious demons, with your never-aging (weapons), which are heated with fire, which kill with stones and which are destructive by their heat. May they go down without uttering a sigh!

(6) O Indra and Soma, may this hymn of mine surround you on all sides, as a girth does two powerful horses,—the hymn which I send you as an invitation, with my skill. Encourage these hymns like royal patrons.

cf. 1.24.14a; and 58.5d above. *kimīdīne* : (*kim id* 'what indeed' with the affix *in*) is probably an onomatopoetic word as explained by Yāska and Sāyaṇa (*kim idānim*—'what next'—*iti carate piśunāya*).

(3) *vavrā* (from *vṛ* to cover) is a deep but covered and so deceptive ditch; cf. *ā'vṛtāsaḥ avatā'h* at 1.55.8; and *anantā'n vavrā'n* in v. 17 below. See on *nīṛṣṭer avamśū't* at 58.1 above. *ārāmbhaṇa* is a support; *anārambhaṇé* : cf. 1.116.5ab; 1.182.6b.

(4) *svaryām* i. e. *vājram* (cf. 1.32.2; 1.61.6), the same as *divó vadhām* in a. The Parvatas are the clouds and the 'roaring' weapon is the lightning; for cd cf. 2.30.5ab.

(5) Supply *ā'yudhaiḥ* in bc (cf. 21.4 above); solve *āsmā hānma* (v. 19) *yeṣām*; *tāpur vadhó yeṣām* (v. 2). *pārsāna* is a deep pit. At 8.45.41 *pārsāna* is said to be a place where secret treasures are buried.

(6) We expect either *kakṣyè áśvā iva* or *kakṣyā' áśvam iva*. But actually, *kakṣyā'* gets the number of *matīḥ* and *áśva*, that of the chief Upamāna *indrā-somā*. *nṛpātī iva* : Royal patrons of learning are meant.

(7) Do remember! Kill the evil spirits and demons which are destructive, with persisting wills; may not bliss go to the evil-doer, who at any time attacks us with malice, O Indra and Soma.

(8) May the speaker of untruth who accuses me with untrue words while I move about with an inexperienced mind, be reduced to nothing, like waters (attempted to be) seized by the fist, O Indra.

(9) May Soma hand over to Ahi or put down in the bosom of Nirṛti, those who intentionally misrepresent an innocent man's speech or wilfully malign an auspicious thing.

(7) *tujáyadbhir évaiḥ* : cf. *tujatā' vadhéna* at 9.91.4c and *gīḥ tū'tujānā* at 84.5 above. *bhaṅgurā'vataḥ* 'easily bending; crooked, deceptive'; *bhaṅgurā* (from *bhañj* to break) is used as a noun; cf. 10.76.4; 10.87.22.

(8) *mā abhicāṣṭe āṇṭebhir vácobhiḥ* 'represents me (as associated) with false words, misrepresents'; see on 3.6 above. *kāśīnā* : *kāśī* is 'closed fist'; cf. 3.30.5cd. *d* : *ā'sataḥ vaktā'* : The word *ā'sat* (always written as *āsat* in the Pada Pāṭha) also occurs in v. 12d and v. 13c below in the same sense of 'false, dishonest speech', as opposed to *sāt* or *satyā vācas* (s. v. 12bcd). See also 5.12.4 (*ā'sato vācasah santi gopāḥ*) and even 4.5.14d where *ā'satā* stands for *ā'satā vācasā*, which sort of *vācas* is described in the first three Pādas. Oldenberg (Noten I, p. 272) suggests the possibility of the Vedic poet's distinction between *āsat* 'non-existent' and *ā'sat* 'false, dishonest', in view of our passage, where the two words are placed side by side. If this is correct, we ought to separate *sāt ca ā'sat ca* in v. 12b instead of *sūt ca āsat ca* of the Pada Pāṭha.

(9) *pākaśamsām* : In view of the Tatpuruṣa accent solve as *pā'kasya śamsaḥ* 'the speech of a simple person' or *pā'kaḥ śamsaḥ* 'a simple unsophisticated speech'. The former is better as he is called *pā'kena mānasā cārantam* in v. 8. *viḥāranta* : *vī hy* 'to distort, misrepresent'. *bhadrām* : Supply *śamsam* (speech); for this cf. *bhadra-vādīn* (2.42.2) or *bhadrāvāc* (6.28.6). *āhaye* : *āhi* here corresponds to *vr'ka* at 6.51.6ab and means 'a wicked beast' in general. *nirṛter upāsthe* 'the clutches of untimely Death'; cf. 1.117.5; 10.18.10; 10.161.2. See Introduction sec. 5 (8,11).

(10) May that thief, that robber, the swindler who seeks to destroy the essence of our food, O Agni, or of the food of our horses and cows or of our own persons, go to penury; may he sink low, both by himself and with his progeny.

(11) May he be far away, both by himself and with his progeny; may he be down beneath all the three earths. May the fame get dried up, O gods, of him who seeks to injure us both by day and at night.

(12) To a discriminating man this is easy to comprehend; the true and the untrue speeches vie with one another. (But) Soma favours only that one from these which is true and straightforward; he destroys the untrue (speech).

(13) Soma surely does not help a crooked person, nor a warrior who falsely wields (his martial power). He kills the demon, kills the speaker of untruth; both of them lie low in the snare of Indra. . . .

(14) (You may be angry with me) if I have ever honoured untruth as my god, or O Agni, if I have loudly acclaimed the gods

(10) *dabhrām etu* : cf. *śū'nam ā' aratām* at 3.33.13. It corresponds to *nī hīyatām*.

(11) *parāḥ* governing instru. 'may he be beyond his body and progeny', i.e. may he lose them (the same as *nī hīyatām* in v. 10d); or *parāḥ* as adverb 'far away' as in our translation. *tisráḥ pṛthivīḥ* : cf. 87.5 above. *devāḥ* (Plural : Pada Pāṭha) : This is quite proper; for in addition to the main pair Indra and Soma, other gods also are now and then invoked. See *agne* (v. 10,14); *marutaḥ* (v. 18).

(12) *cikīṭuṣe jānāya* : cf. 86.3b above. For *sāt ca āsat ca* in the sense of 'existing and non-existing' cf. 6.24.5b; see on v. 8b.

(13) *vṛjinām* : Supply *jānam*; cf. 5.3.11cd. The object of *dhārāyantam*, namely, *kṣatram* (from *kṣatṛīyam*) is to be supplied. Or *kṣatṛīya* itself is 'martial power' as at 4.12.3a. *prásitau śayāte* : cf. *prásitau bhūma* at 46.4b above; also 10.34.14d.

(14) *yádi* suggests that what is said in ab was not true and so the deity's anger was unwarranted. Supply *tadā hṛnīthās* (cf. 8.2.19) in ab to complete the sentence. *ánṛta-devaḥ* : cf. *mū'radeva* in v. 24 below. Here as well as at 21.5 above (see note) the word *devá* is used

with empty hands. (I have done neither); why then are you angry with us, O Jātavedas? May the speakers of malicious words meet with your (anger, leading to) Destruction.

(15) May I die just today if I were an employer of the Yātus, or if I had ever tortured the life of a man. (But) may he be deprived of all his ten sons, who falsely accuses me, saying 'O Yātudhāna'.

(16) May Indra with his mighty weapon kill him who calls me 'O Yātudhāna', or that demon-monger who declares 'I am honest'; may he go down as the lowest of all creatures.

(17) May that owl-like demon which marches out (on its wicked mission) at night, concealing its body with the help of Druh, fall down into the endless pits. May the (Soma-pressing) stones kill the demon-mongers by means of their sounds.

(18) Disperse, O Maruts; find out and seize the demon-mongers in their homes. Crush completely those that fly around during the

in the sense of 'object of extreme attachment', and not in the sense of 'a concrete object of worship' as is wrongly supposed by many. *mógham* 'falsely' as opposed to *satyám* (cf. 10.55.6c). The conjunctive *vā* is placed either in both the sentences, or only in the first or more usually in the second. *te* 'yours'; construe this with *nirṛthám* 'Destruction sent by you'. The poet means :—'Your anger (*hṛṇīse*) and punishment should be directed towards my accusers and not towards me'.

(15) *a* has 13 Aksaras, caused by the strongly affirmative *ásmi*. *yātudhāna* : The vocative is accented as the commencing word in the quotation, which here consists of that word only; cf. 41.2d above and note.

(16) *b* : *súcir asmi* is a quotation. *d* : cf. 5.32.7d.

(17) Supply *yātudhānī* in *ab*; cf. 1.191.8d. *upabdaíḥ* : cf. *dūrē-upabdaḥ* (nom pl.) at 21.2d above. The word *upábd*, *upabdá*, or *upabdí* (cf. 10.94.4,13) is used to signify the sound made by the stones which are used for crushing the Soma stalks.

(18) *d* : see on 60.9 above. *devéadhvaré* : *devá* is employed as an adjective, or as a noun in the same sense in which the word is

nights, assuming the form of birds or those that put defiling things in the divine sacrificial offering.

(19) Hurl down from the heaven your stone (i. e. the Vajra); O Indra, sharpen it once more though it is already well sharpened by Soma, O Maghavan. Kill the demon-mongers with your rocky Vajra from the front and the rear, from below and above.

(20) Here indeed are those dog-devils flying! The deceitful ones seek to harm Indra who is beyond deception. The mighty god is whetting his weapon for the treacherous ones; may he now hurl his bolt at the employers of the Yātus.

(21) Indra became the shatterer of the Yātus, which destroy the offering of the devoted worshippers. The mighty god indeed attacks the devil-mongers equally everywhere, as a hatchet does a tree, breaking them like (earthen) pots.

used as the second member in such compounds as *mū'ra-deva*, *śiśná-deva* and *ánṛta-deva*. See on v.14 and on 21.5 above.

(19) *adharā't* : The word in the same context is used at 72.5 above and 10.87.20-21; cf. also 10.131.1c. At 8.4.1ab we get *nyāc* for *adharā*; all this shows that probably the four directions are not meant, but rather the regions before and behind, above and below the speaker. This is particularly so, because the devils are supposed to hide themselves beneath the earth right under our feet; cf. v. 23cd below and 3.30.17. While preparing the ground for the Vedic, the grass and other weeds are to be removed; in this connection it is specifically laid down that the roots of the grass must be taken out; otherwise, the devils may rise up with the help of them. Cf. *mūlam chinatti*; *mūlam vā atitiṣṭhad rakṣāṁsi anu utpipate* at Ts. III. ii. 10.

(20) *piśuna* occurs only here (from *piś* 'to fabricate, 'decorate' etc.; cf. *piśā'ci* at 1.133.5).

(21) *parāśarāḥ* is an adjective; cf. *parā śṛṇitam* in v. 1 and 10.87.14ab. *abhi ā'vivāsatām* is generally taken, in a bad sense ('attack'); but *ā-vivāsatī* always means 'to worship, serve etc.' and *abhi* would not change it; see on 94.11c above. It is therefore necessary to construe this form with *havis* in the compound *havirmā-tñinām* 'those who destroy the *havis* of the worshippers'. *d* : for the simile cf. 6.27.6d. *satāḥ* is adverb, meaning 'equally' as in *satō-virāḥ* or with Yāska (Nir. 3.20) 'at the approach, when at hand' etc.

(22) Kill the owl-devil, the śuśulūka-devil, the dog-devil, the koka-devil, the eagle-devil and the vulture-devil. Kill the demon as if with a stone, O Indra.

(23) May not the demon of the devil-mongers reach us; may (the Usas) shine away the Kimīdins which move in couples. May the earth protect us from any danger coming from the side of the earth and may Antarikṣa protect us from a similar one coming from the heaven.

(24) Kill the male Yātudhāna, O Indra, and also the female one who strikes with her witchcraft. May the headless (or many-headed) demons who have faith in foolish gods go down to destruction. May they not see the rising sun (of the morrow) !

(25) Look out; look everywhere, (or disclose; advise). O Soma, you and Indra, keep awake ! Hurl your weapon to the devils and the thunderbolt to the dealers in the Yātus.

(22) *dṛśādā iva* : cf. *ghānā' ira* at 1.36.16a; 1.63.5d; 9.97.16c. The Utpreksā suggests the ease of striking and its effectiveness. The stanza describes the forms of the different birds and animals which the Yātus assume.

(23) *āpa ucchatu* : The subject is Usāḥ to be supplied; cf. 81.6d and on 86.4 above.

(24) *vīgrivāsaḥ* : 'having no necks', or perhaps, 'having many necks'; cf. *vipaksas*, *vīrūpa*, *vīvāc*, *vīvata*, *viśikhā*, *vīspardhas*, where *vī* stands for many or two (*dvi*). *mū'ra* 'foolish'; cf. 10.95.13; the word is also used of the worshippers, who are called *mū'ra* in contrast with the gods who are *āmūra* at 8.21.15 and 10.4.4. d : See on 66.16 above.

(25) *prāti cakṣra* : See on 3.6 above.

ṚGVEDA MAṆḌALA VII

SELECT GLOSSARY

SELECT GLOSSARY

[NOTE : The usual difficulty which our University students find in the Vedic grammar is about the verbal forms and their correct recognition, and this is quite natural since they are acquainted with only the tenses and the moods of the Classical Sanskrit. Here in the Vedas we have a larger number of moods and tenses and the mode of their formation too is much different.

We have thus one more past tense, which is really a *form of the perfect tense* to which an augment is prefixed and the terminations of the imperfect are affixed. Its base is thus that of the perfect, but its final form is that of the ordinary imperfect. In short it is a reduplicated imperfect, though it is usually known as the *plu-perfect*.

Besides the usual moods in the Classical Sanskrit, viz., the indicative, the optative or the potential, the imperative and the benedictive or the precativè, we have two more in the Vedas. They are the subjunctive and the injunctive. These are comparable with the imperative and the optative, but convey slightly different shades of meaning. The subjunctive conveys 'will' as against the imperative which usually conveys a 'command' or a 'direction', and the optative which conveys only a 'wish' or a 'possibility'. The injunctive is really not a new formal mood like the subjunctive, but is actually an unaugmented form of the aorist, the imperfect or the pluperfect. Its modal use in the sense of an 'injunction' or 'desire' is always to be known from the context, since such unaugmented forms of the past tenses are often employed in place of the regular augmented ones to convey the usual sense of the past tense. Thus *kar* may mean the same as *akar* (you have done) or *kuru* (do) according to the context or the intention of the poet.

But a very important aspect of these Vedic moods, namely, the optative, the imperative, the subjunctive and the benedictive or the precativè, is that they are formed by the addition of the appropriate terminations not only from the present tense base, but also from the aorist and the perfect tense bases of the root. Accordingly we have not only a *present* optative, imperative, subjunctive and benedictive form, but also an *aorist* optative, imperative, subjunctive and benedictive form and a *perfect* optative, imperative, subjunctive and benedictive form. There is, however, not much difference in meaning

between these modal forms derived from the different bases. The modal forms based on the different tenses are separately given under each tense. Thus in the following glossary will be given present optative, imperative and subjunctive forms, followed by those which are based on the aorist and the perfect, i. e., the aorist optative, imperative and subjunctive forms and lastly the perfect optative, imperative and subjunctive forms. The benedictive is rare, though not altogether wanting in this Maṇḍala.

For other points in the Vedic grammar Macdonell's *Vedic Grammar for Students* should be used as a constant companion for reference. In the following Glossary I have given almost all the occurrences of the different forms of a verb, generally following the method of the above mentioned book. I have however shown also the prepositions of a verb along with its main forms. In the case of nouns I have given the stems only, without recording the different case forms. Forms, specially verbal forms, which are not easy to trace to their original base or root, are included in this Glossary. Where possible, the root (unaccented) or the noun (generally accented), from which the word is derived, is given in brackets.]

Abbreviations.

Absolutive Gerund (ABS); Adjective (a); Adverb (adv); Aorist (AO); Benedictive s. Precative; Causative (CS); Comparative (comp); Denominative (denom); Desiderative (DS); Feminine (f); Future (FV); Gerund s. Absolutive; Imperative (IPV); Imperfect (IPF); Infinitive (INF); Injunctive (INJ); Intensive (INT); Masculine (m); Neuter (n); Optative (OP); Participle (PT); Particle (PCL); Passive (PS); Past Passive Participle (PPT); Perfect (PF); Plu-perfect (PPF); Potential s. Optative; Present (PR); Precative (PRC); Subjunctive (SB); Superlative (sup); Unaugmented (UN).

Roman Numerals after a verb indicate the Conjugation (Gaṇa); P and A respectively indicate the Parasmai and the Ātmane Padas (Active and the Middle forms). Absence of either P or A indicates that either the Pada is not clearly known or that the root belongs to both. The participles of the present, the aorist and the perfect are given under each separately.

(Order : Word : Class : Derivation, where possible, within brackets : Meaning : References, where s. n. within brackets indicates that a note will be found on that particular passage : s. stands for see. In view of the convenience of printing, words with accent are given in the Roman script; yet verbal forms are given without accent in the Devanāgarī.)

- amhas* n trouble. 15.3; 40.4; 60.6; 66.5; 71.5; 104.23.
ākavārī a (*kava-ari* a miser) not miserly. 96.3 (s. n.).
aktū m (*añj-*) light, colour, night. 11.3.
akratū a (*krātu* wisdom) devoid of wisdom. 6.3.
akṣa'rā f speech. 1.14 (s. n.)
ākṣarā f speech. 15.9; 36.7.
akḥkhalikṛ'tya ABS having croaked (lit. having made the *akḥkhalī* sound). 103.3.
āgru m (*gr* to sing) unmarried youth. 96.4.
agrū f (*gr-*) maiden. 2.5.
agha' a wicked, terrible. 104.2. n disaster, evil deed. 19.7; 83.5.
aghnjā f (*han-*) cow. 68.8,9; 87.4.
acit a (*cit*) ignorant. 86.7; 104.1.
ācitti f (*citti* from *cit-*) ignorance. 86.6; 89.5
aj drive, impel. I P. PR SB सम् अजासि 32.7; IPF आजः 5.6.
ajakāvā m (*ajakā* ?) scorpion. 50.1.
aja'-māyu a (*māyū*) goat-voiced. 103.6.
a'jasra a (*jas-*) exhaustless. 1.3 (s. n.); 1.18; 5.4.
a'jāmi a (*jāmi*) non-related, stranger. 82.6.
ajira' a (*aj-*) active. 11.2.
añj annoint. VII. PR अञ्जते 57.3; वि अञ्जते 79.2; IPF UN सम् अञ्जन् 2.5; IPV अञ्जन्तु 43.3; 44.5; PPT वि अञ्जता 77.3.
añjī m n (*añj-*) decoration. m 78.1; n 57.3.
a'tavyas a (*ta'vyas* = *ta'viyas* stronger) not stronger. 100.5.
atirātra' n name of a sacrifice. 103.7.
a'tūtūji a (*tuj-*) inactive, sluggish. 28.3.
a'tya m (*at* to go) horse. 3.5; 24.5; 56.16.
atrin m (*ad-*) devourer. 104.1, 5.
atharyū a active. 1.1 (s. n.).
ad eat. II P. PR. सम् अक्षि 4.2.
a'dāśvas a (s. *dāś* PF. PT) non-giver, miserly. 19.1.
a'diti a (*dā* to bind) unbound, free. 9.3; 18.8; 52.1.
a'duvas adv (*dūvas*) unserviceably. 4.6 (s. n.).
admasa'd a (*a'dma* from *ad-*) name of a priest. 83.7 (s. n.).
a'dyu a (*dyū* day) dayless. 34.12.
a'dri m press-stone. 22.4; 35.3; 39.1; 42.1; 68.4. rock. 6.2; 79.4.
a'dvayāvin a (*dvaya* + *vin*) not double-dealing. 56.18 (s. n.).
a'dha PCL and indeed, surely. 15.14; 18.12 etc.; *a'dha* cid 4.8.
a'dha nu 88.2; *a'dha* sma 3.2. 56.22; 83.5.
anamivā' a (*a'mivā*) free from disease. 46.2; 54.1.
anarvā a (f. *anarvā'*; *ārva* = *ārvan* opponent) unopposed. 40.4 (s. n.).
anarvān a unopposed, unrivalled. 20.3; 97.5.
anavāya' a not departing. 104.2 (s. n.).
a'nāga a (*ā'gas*) faultless. 97.2 (s. n.) = *a'nāgas* 62.2; 86.7.
a'nāgas a unassociated with guilt. 60.1 (s. n.); 66.4. s. *anena's*.
anāpya' a (*āp-*) unreachable, inimitable. 66.11.
anārambhāṇa' a (*ā* *rabh* to hold) supportless. 104.3.
a'nirā f (*irā* food) famine, want of food. 71.2.
a'nika n (*an* to breathe) face, front. 1.8, 9; 4.3; 8.5; 88.2.
a'nutta a (*nud-* or *anu dā-*) unopposed, conceded. 34.11.

a'nutta-manyu a of unopposed or conceded fury. 31.12 (s. n.).
anena's a (*ēnas*) guiltless. 86.4. unassociated with guilt. 28.4. s. *a'nāgas*.
a'ntama a (sup of *ānta* = *ānti* near) nearest. 22.4.
a'ntara a (comp of *a'nta*) nearer. 101.5.
a'nti-vāma a having wealth by her side. (*ānti vāma'*) 77.4.
a'pas n work. 20.1; 21.4; 40.4 (s. n.); 63.4.
apasyā' f (*apasy* denom) activity, pious work. 45.2.
apīt a (*pī-*) dry, not fat. 82.3.
apīcya' a secret, hidden. 60.10.
a'pya a (*ā'pah*) watery. 35.11.
apratī a (*pra'ti*) matchless. 85.3. adv matchlessly. 23.3; 83.4; 99.5.
a'prati-skuta a (*pra'ti sku* to oppose) unopposed. 32.6.
āprayuta a (*prā yu* to separate) unseparated, unailing. 100.2.
āpsu a (*psū* food) without food. 4.6 (s. n.).
abhikṣattī' a (*kṣad* to cut) destroyer, distributor. 21.8 (s. n.).
abhiñāu adv (*abhi jā'nu*) with knees brought close to the body and bent. 2.4 (s. n.).
abhipitra' a (*abhi pat-*) destination. 18.9.
abhiśasti f (*abhi śams-*) curse, imprecation. 13.2; 91.3.
abhiśrī' f (*śrī* to mix) ornament, decoration. 91.3.
abhiśāc a (*ābhi sac-*) helpful, assisting. 35.11.
abhiśī f (*abhi as-*) help, succour. 19.8.
abhi'ka n (*abhi ac* to go) vicinity, clash. 18.24; 85.1.
abhi'ti f (*abhi i-*) attack. 21.9.

abhiṣā'h a (*abhi sah-*) overpowering, mighty. 4.8.
am attack. 1 P. PR अभि अगति 25.2.
a'ma m (*am-*) onrush. 34.19.
a'mati f (*mati*) ignorance. 1.19.
ama'ti f (*am-*) powerful brilliance, refulgence. 38.1, 2; 45.3.
amā'tya a (*amā'*) household. 15.3 (s. n.).
a'mivā f disease. 1.7; 38.7; 71.2. (*amiva* in cd : *amivacā'tana* 8.6; *amivaha'n* 55.1).
a'mūra a (*mūra'* from *muh-*) wise, not ignorant. 9.3; 44.5; 61.5.
a'mṛkta a (*mṛc* to injure) uninjured. 37.1.
a'mṛdhra a (*mṛdh-*) unoffending, unailing. 67.5.
a'yātu a (*yātú*) unassociated with Yātu. 34.8; 104.16.
ayā's a (*yas-*) untiring, vigilant. 58.2.
a'ram adv happily, quickly. 66.14; 68.2.
a'ramkṛti f (*a'ram kṛ-*) service, decoration. 29.3; cf. 86.7a.
a'raṇa a (*ran-*) stranger. 4.7 (s. n.).
aratī m (*r* to go) messenger. 5.1; 10.3; 16.1.
ara'mati f pious thought. 1.6 (s. n.); a deity. 34.21; 36.8; 42.3.
a'rarivas a (*rarivas* PR PT of *rā-*) non-giver. 1.13; 56.19; 94.8.
a'rāti f (*rā-*) enemy. 1.7. enmity. 83.3, 5; 97.9.
a'rāvan a (*rāvan* from *rā-*) non-giver. 31.5; 56.15; 68.7.
arī a noble, liberal. 34.18 (s. n.); 64.3; 100.5. m enemy. 21.5, 9 etc.
aripra' a (*ripra'* from *rip-*) stainless. 47.1; 90.4.
arusa' a ruddy. 3.3; 16.2; 71.1; 75.6; 97.6.

arka' m (*arc-*) hymn. 9.2; 23.6; 24.5; 39.7; 62.3; 97.5.

arc = *rc* sing, praise. PR अर्चति 22.3; अग्नि अर्चयति 23.6; IPV प्र अर्चन् 58.1; PS ऋच्यन्ते 70.6; PT अर्चन् 22.4; IPF UN प्र अर्चन् 43.1; INF ऋच्यन्ते 61.6.

arci m (*rc* to shine) lustre. 81.2 (s. n.).

arcis n = *arci* lustre. 62.1.

a'rjuna a (*rj* to dash forth) bright, dashing. 55.2.

arṇava' a flooding, billowy. 63.2.

a'rṇas n water, flood. 18.5; 60.4 (s. n.); 69.7; 87.1.

a'rtha n (*r-*) goal, destination. 18.9; 63.4.

a'rbha a small. 37.3.

arya' a noble, liberal. 8.1; 64.3 (s. n.); 65.2; 86.7.

a'rvat m (f *a'rvatī* 87.1) horse. 35.12; 40.6; 90.6; 93.3; 102.2.

a'rvan m (*r-*) horse. 22.1; 37.6; 44.4; 56.23.

arh deserve. IP. PR PT अर्हन् 18.22.

av favour, defend. IP. PR अवयः 69.4; अवति 104.12; SB अवाय 40.3; अवायः 61.2; IPV उद् अव 41.3; अवतम 83.1, 5; अवत 38.8; प्र अवत 57.5; अवतु 47.2; 48.2; अवन्तु 36.7; 49.1; PT अवन् 46.2; IPF आवः 19.2, 3; प्र आवतम् 83.4, 6; आवत् 18.19; प्र आवत् 84.5; AO प्र आवीत् 20.2; INJ अवीत् 34.14; IPV अविष्टम् 64.5; 67.6; 97.9; अविष्ट 34.12; अविष्टन 18.25; अविष्ट 59.6; FU PT अविच्यन् 3.2; INF अविच्ये 33.1.

a'v m (*av-*) defender. 67.4 (s. n.).

ava'ni f (*av-*) river. 87.1 (s. n.).

avapā'na n (*ava' pā'na*) drinking place. 98.1.

avama' a (*sup* of *ava'*) lowest. 32.16; 71.3.

a'vavidhha a (PPT of *vyadh-*) dropped, thrown. 69.7.

a'vikṣita a (*uī kṣi* to decrease) unimpaired. 1.24.

avidasya' a (*vidas-*) exhaustless. 39.6.

aviṣy be greedy. PR PT अविष्यन् 3.2. *a'viṣṭha* a (*sup* from *av-*) best favourer. 28.5.

aviratā a (*a-vīra'-tā*) childless-ness. 1.11, 19.

avṛka' a (*vṛ'ka* wolf-like) kind. 19.7; 66.8; 74.6; 88.5.

avṛdha' a (*vṛdh* to help) non-supporter. 6.3.

avyathī a (*vyath* to shake) not shaking, steady. 69.7.

aś reach. V. PR अश्नुवते 103.9; उद् अश्नुवन्ति 22.8; 99.1; SB अश्ववेधे 70.4; अश्नवन्त 30.4; OP अश्याम 47.2; 65.2; अग्नि अश्याम 93.8; IPF आशुत 66.11; AO UN अष्ट 84.5; OP अशीमहि 32.26.

aś eat. IX. PR PT अश्नन्ता 67.7; IPV अश्नीतम् 73.2.

a'sasti f (*śastī* from *śams-*) imprecation, curse. 18.5.

aśiśnat s. *śnath* AO.

a'sēva a (*śēva* = *śiva'* kind) cruel, unkind. 34.13.

aśēśas a (*śēśas*) childless. 1.11.

a'svya a (*a'sva*) consisting of horses. 16.10; 18.19; 67.9; 92.3.

a'sādha a (*sādha* PPT of *sah-*) unconquered. 20.3; 28.2; 46.1.

aṣṭa s. *aś-*

aṣṭhiva't m (*asthi* = *astha'n* bone) knee. 50.2.

as be. *abhi* possess; *pāri* oppose;

pra' be eminent. II P. PR अग्नि 16.6 etc.; अग्नि 104.15 etc.; अग्नि 20.5 etc.; अग्नि सन्ति 39.4; परि ष 103.7; प्र सन्ति 58.2; PR PT अग्नि सतः 32.24; SB अतः 24.1; अतः 53.3; 85.4; अतः 8.5; OP अग्नि स्याम 1.13; स्याम 1.20; अग्नि स्याम 56.24; प्र स्याम 41.3; स्याः 1.8, 9; IPV पयि 54.2; 55.1; अतः 56.24 etc.; अति अतः 1.14; अति अतः 38.3; अग्नि सन्तु 1.10; IPF आसीत् 18.6; PF परि आस 32.10.

- as throw. IV. PR IPV अस्वत् 104.25;
 PF वि अस्ते (3 s.) 20.3.
 asamana' a (sa'mana) not united,
 scattered. 5.3 (s. n.).
 asaśca't a (sac- PR PT) without a
 follower, inimitable. 67.9.
 a'siknī f of a'sita (irr.) dark. 5.3.
 a'sinraṇ a (si-) voracious, in-
 satiable. 39.6 (s. n.).
 a'sura a (as to throw) mighty.
 6.1; 30.3 etc. m demon. 99.5
 (s. n.).
 asura-ha'n a killer of demons.
 13.1 (s. n.).
 asurya' a (a'sura) mighty. 22.5;
 96.1. n sovereign rule. 5.6;
 65.1; 66.2.
 asurya' n supreme rule. 21.7.
 a'skṛdhoyu a (kṛdhú short)
 ample. 53.3.
 a'sta n home. 1.2; 37.4, 6.
 asmadrya'c a (asma-dri-ac) turn-
 ing towards us. 19.10. adv 79.5.
 asmayú a longing for us. 15.8;
 74.4.
 asmā'ka a belonging to us. 78.5.
 a'sridhāna a (sridh- PR PT)
 unfailing. 69.7.
 a'sredhat a (sridh- PR PT) un-
 failing. 59.6.
 asvavreśa a (sva'+ veśa' a home)
 not staying at home. 37.7.
 a'ha RCL indeed, sure. 34.5; 103.2.
 a'hraya a (hri to feel ashamed)
 ample, not disgraceful. 67.6.
 a'hrayāṇa a (hri to feel ashamed)
 unabashed. 80.2.
 ā'ghṛṇi a (ghṛ to be heated)
 glowing, hot-tempered. 40.6.
 āṅgūṣa' m resounding hymn.
 24.3; 94.11.
 ācīt f (cit-) full knowledge. 65.1.
 ā't īd RCL immediately then.
 16.11; 33.6.
 ā't RCL thereafter. 3.2; 64.3; 66.11.
 ātují a (tuj-) inspiring. 66.18.
 ātma'n m breath, soul. 87.2; 101.6.
 ā'deva a (ā deva') godly. 92.4.
 ādhra' a weak, poor. 18.17; 41.2.
 ānaṣ s. naś.
 āp obtain. PF अप 99.2.
 āpī m (āp-) close relative. 8.6;
 31.12; 88.6.
 ā'pya n (āpī) close relationship.
 15.1; 32.19; 82.8; 83.1.
 ābhoga' m (bhōga) lustful, croo-
 ked. 94.12 (s. n.).
 āyasa' a (a'yas a metal) metallic.
 3.7; 15.14; 95.1.
 āra' n (r-) distance. ārā't (abl.)
 58.6; ārā't-tāt from afar. 32.1;
 āré (loc.) 22.6; 25.2; 32.1; 56.17.
 ārta s. r- .
 ā'rya m Aryan. 5.6; 18.7; a
 noble, Aryan. 83.1.
 āvivāsat a (s. vivās-) wor-
 shipper. 94.11; 104.21.
 āsuhēman a (hema'n from hi-)
 quick-spirited. 47.2.
 ā's n mouth. 16.9; 99.7 = āsa'n.
 ās sit. II A. PR आसते 55.6; आसते
 32.2; सम् आसते 1.4; OP परि आसीत
 20.7; IPV उप आसवन् 33.14; आस्ताम्
 2.11.
 āśic f (ā sic-) shower. 16.11
 (s. n.).
 āsuti f (ā su-) nourishment,
 gift. 97.7 (s. n.).
 ā'skra a (ā kṛ to bring in) brou-
 ght together, united. 43.5.
 i go. I A. II P. PR उप एमि 86.3;
 एमि 37.4; एति 1.23 etc.; उप एति 1.6
 etc.; परि एमि 18.22; परि एति 1.16;
 सम् एति 1.4; 103.2 etc.; अष्ट एति
 3.3; उद् एति 61.1 etc.; अतु एति 63.5;
 अमि उद् एति 6.2; यन्ति 49.1 etc.; उप
 यन्ति 1.3 etc.; प्र यन्ति 21.2; अवि यन्ति
 47.3; अवि एव 56.15 (2nd plu.); सम्
 अयन्ते (I A) 83.2; SB अयन् 20.7; उद्

अयन् 104.3; अयन् 61.4; 63.4; OP अय
इयाम् 86.4; IPV एतु 18.3; प्र एतु 34.13;
उप एतु 84.3; अभि एतु 4.9; वि एतु 34.13;
आ एतु 4.8; उद् एतु 35.8; यन्तु 104.5;
आ यन्तु 37.8; प्र यन्तु 34.18; PT उद् यत्
81.2; उद् यन् 60.1; यत् 76.3; 95.2;
यन्तः 74.5; उप प्र यन्तः 44.2; IPF आयन्
5.3; अभि आयन् 103.2; PF उद् इयाय
53.13; ईयुः 18.9, 10; PPT उद् इते 63.5;
65.1; 66.4, 7, 12; INF अनु एनवे 33.8;
44.5.

id f nourishment, food. 47.1. s. is.

idā f nourishment, food. 3.7;
64.2; 65.4; 102.3. name of a
goddess. 16.8; 44.2. s. *frāvat*.

ita'-ūti a (ita'h ūti favour) enjoy-
ing subsequent favour. 68.6.

ityā' f (i-) movement. 36.3.

idh kindle. VI, VII A. PR इधते 1.8;

सम् इधे 1.16; 8.1; सम् इधते 16.3; PT

इधानाः 3.3; सम् इधानः 9.6; 67.2;

इधानम् 9.4; PF आ इधे 36.1; PPT सम्

इधः 12.1 etc. प्र इधः 1.3; सम् इधम् 2.3.

ina' a rich, strong. 20.5; 36.2.

inu urge. VIP. PR इन्वति 84.2; IPV अव
इन्वतम् 64.2.

irajyanta s. raj-

irasy (denom from iras anger)

be angry. AO UN इरस्यः 40.6.

frāvat associated with frā (=idā).
40.5; 67.10.

frya a sprightly, active. 13.3.

iṣ (=icch) desire. VI. PR IPV इच्छन्
104.18; इच्छतु 102.1; PT इच्छन् 98.1;
इच्छमानः 93.3-4.

iṣ urge. IV. CS IPF UN इषयन्त 87.3;
PPT इषितः 39.1; इषिता (dual) 33.13;
INF इषये 43.1.

iś f nourishment, food. (=idā)
5.8; 24.6; 96.6 etc.

iśira' a (iṣ to urge) active. 35.4;
97.7.

iśkrta a (iṣ krta) decorated. 76.2.

iṣṭi f (iṣ to urge) encouragement,
direction. 92.3; 93.8 (s. n.).

iṣmān a (iṣ to urge) strong, vio-
lent. 56.11; cf. *krudhmān*.

i go. II, IV A. *ava* remove by
approach. PR ईगदे 7.7; 81.4; अव
ईगदे 58.5 (s. n.); ईगते 3.3; ईगते 32.5;
82.5; आ इयति 39.2; इयानः 68.3; इयाना
38.6; 91.2; 95.4; इयानाः 25.5; 52.3.

ijānā a (PF PT of iyaj-) wor-
shipper. 59.1.

id praise. II A. PR ईदे 24.5; 91.2;
93.4; ईदते 8.1; 10.5; 11.2; 45.4;
94.5; PPT ईदितः 7.3.

ir urge, send. II. PR प्र ईरते 56.14;
CS आ ईरयामहे 94.4; PT ईरयन्ती 79.5;
IPV आ ईरयरव 5.8; प्र ईरयाव 88.3; PT
उद् ईराणाः 44.2; IPF उद् ऐरत 23.1; CS
आ ऐरयतम् 82.3.

i'vat a (i=etad vat) so much,
like this. 23.1; 56.18.

iś govern, rule. II A. PR ईशे 4.6;
11.4; 75.5; 101.2; ईशाये 97.10; ईशते
66.6; OP ईशाय 32.18; PT ईशानः 1.16;
15.11; ईशानाः 90.6; ईशानम् 6.4; 21.8;
32.22; IPF UN ईशत (3rd sing.)
94.7; PF PT ईशानाः 1.17; ईशानम् 7.7.

uktha' n (vac-) hymn. 19.9 etc.

ukṣ shower. I. PR IPV उक्षेयाम् 64.4;
उक्षतम् 62.5; 65.4.

ukṣa'n m (ukṣ-) bull. 79.1.

uc be accustomed to. IV P. PF
उवोधिष 37.3; नि उवोच 4.3; 21.1; सम्
उवोच 20.4.

uca'tha n (vac-) hymn. 18.5.

uccha s. vas to shine.

ūtsa m fountain, spring. 57.1.

ūditi f (ud i-) rise. 6.7; 76.3.

udva't a (ud vat) high place.
50.4. s. *niva't*.

upabda' m (upa vad-) sound.
104.17.

upama' a (sup of ūpa) highest,
nearest. 30.3, 4; 39.7; 62.3.

ūpara a (comp of ūpa) nearer,
future. 87.4, 5.

upara'tāt f superiority. 48.3 (s. n.).

upāka' n (úpa ac to go) vicinity.
उपकि adv near. 3.6; 42.3; 73.2.

upāra' m (úpa ar to offend)
offence, guilt. 86.6 (s.n.).

ubj force out, press. VI P. PR
IPV उब्यतन् 104.1.

urujrī a (jri to go) wide-strid-
ing. 39.3.

uruvya'cas a (urú vya'cas from
vyac-) capacious. 31.11.

urusy (denom from urú) protect,
defend. PR OP उरसा: 3.8; उरस्यति
1.15; IPV उरस्यतन् (3 dual) 85.1.

urūcī' a (f of urvác = uruvyác)
extensive. 35.3; 45.3.

urvārukā n cucumber. 59.2.

urviyā' adv (urú) vastly. 17.1.

usādhak a (uśa from vaś-
dhak from dah-) eagerly
burning. 7.2 (s.n.).

uśij a (vaś-) eager, zealous
(priest). 10.2, 5; 90.4.

usénya a (s. vaś-) fit to be
coveted. 3.9.

us burn. I P. PR IPV नि औषतन्
(2nd dual) 104.1.

usrā a (vas to shine) shining,
bright. 74.1.

usrā' f (vas to shine) lustre.
69.5. cow. s. usriyā.

usriyā f (= usrā) cow. 75.7; 81.2.
ū'dhan-ū'dhar-ū'dhas n udder.
36.3; 56.4; 101.1.

ū'ma m (av-) defender. 39.4.

ūruvā' m (vṛ to cover) stall. 16.7;
76.5; 90.4.

ūh consider, reflect. I A. PR औहते
(3rd pl.) 16.11; 66.12. PF अहि उहे
(1st sing) 104.14.

r=ar go. I. send. III, V P.
PR अरयति 61.2; 68.3; SB अरयः
(2nd sing.) 8.3; PT अरयन् 2.1; IPF
UN अरयन् (3rd plu.) 1.2; नि अरयन्
(3rd plu.) 5.6; अ० उर आरं 34.7;

INJ अरन्त 25.1; SB निर अरान
56.21; CS IPV नि अरयतन् 104.1.

r'kvan a (rc=arc-) singer, bard.
10.4; 37.4.

r'jīyas a (comp from rj to go
straight) more honest. 104.12.

rjīśin a (rj to go straight)
straight-moving. 24.3.

rjra' a (from rj to go straight)
straightforward. 18.23.

rdh prosper. IV P. AO PT अनु
रुधन्तः 37.7.

r'dhak adv separately. 57.4; 61.3.

r̥bhū a skilful. 48.2. m name
of a R̥bhu. 35.12; 48.2; 51.3.

r̥stī f (r̥s to pierce) lance. 55.2.

r̥svā a (r̥s to pierce) lofty, high.
61.3; 62.4; 77.6; 86.1; 97.7; 99.2.

étagva a (eta from i- gva from
gā to go) properly going. 70.2.

étaśa m horse. 62.2. chief horse
of Sūrya. 63.2; 66.14.

énas n guilt. 58.5; 86.3; 89.5.

énas dhā- or kṛ- or bhṛ- to
inflict injury. 18.18 (s.n.). énas

r-, gā- or bhuj- to suffer injury
at the hands of others, whether
gods or men. 52.2 (s.n.).

énasaḥ trā- or uruśy- to save
from the danger caused by the
énas. 20.1 (s.n.).

énasvat a guilty. 88.6.

éva m (i-) inclination, will. 6.6;
62.2; 104.7, 9.

éṣa a (eṣ to urge) active, in-
spiring. 40.5.

ókas n (uc-) haunted resort,
home. 4.8; 5.6; 25.4; 32.4; 56.24.

omān m (av-) protection. 68.5;
69.4.

kakúbh f summit. 99.2 (s.n.).

kakṣyā' f (kákṣa) girth, girdle.
104.6.

kan = kā love. IV P. PF PT
चयानः 27.1.

kāniṣkan a (s. *skand-*) leaping. 103.4.

kaparda m hair-knot. *kapardīn* 83.8; *dakṣiṇatās-kapardāḥ* 33.1.

kāriṣṭha a (sup. of *kr-*) best performer. 97.7.

kavatnū a bad worshipper. 32.9 (s. n.).

kārū m (*kr*=*kir* to praise) bard. 2.7; 68.9; 72.4; 82.4.

kā'vya n (*kavī*) wise counsel. 66.17.

kāśī f fist, closed hand. 104.8.

kā'sthā f boundary. 93.3.

kimīdīn m name of an evil spirit. 104.2, 23.

kīrī m (*kr*=*kir* to praise) singer, bard. 21.8; 97.10; 98.7; 100.4.

kulphā m (= *gulpha*). ankle. 50.2.

kuhacid-vīde (vīde INF of *vid* to obtain) for gaining anywhere. 32.19.

kr do. II, V, VIII. *PR* कृणोमि 22.7; 99.7; कृण्वे 36.2; कृण्वे 16.4; कृणोति 18.18; 81.1; कृण्वन्ति 33.7; *SN* कृण्वत् 26.3; 64.4; 84.2; 88.6; 96.3; कृण्वन् 48.3; 63.4; कृण्वन्त 37.7; *IPV* कृणुदि 17.3; 25.2; कृणोत 34.12; कृणुष्वम् 3.1; 31.10; 32.8, 9; 34.9; 36.8; 39.3; 53.2; *PT* कृण्वाना 75.1; कृण्वन्तः 1.17; 37.4; 103.8; *PS PT* क्रियमाणम् 35.14; *IPF* अकृणोत् 18.5, 11; 33.5; अकृण्वत् 16.12; 47.1; *PF* चकृम् 31.2; 86.5; 93.7; चक्रे 98.3; चक्रुः 82.5; चक्र (2nd plu.) 56.23; चक्र 6.3-5; 18.17; 87.1; 88.4; 98.5; 100.4; चक्रुः 18.6, 10; 63.5; 91.3; चक्रिरे 60.11; चक्रे 87.5; 101.3; *PT* चक्रुषे 87.7; *AO* अक्रः 76.1; 77.1; विअक्रः 8.2; *PS* अकारि 24.1; 60.12; 97.9; *INJ* कः 21.3; 22.6; 43.3; 75.8; कर्म 52.2; 60.8; *UN* कः 21.3; *SN* काराणि 86.7; काराम 57.4; कारति 17.4; कारत् 102.3; कारते 88.1; *IPV* कृषि 16.6; 27.5; 32.25; 42.5; 77.4; कृष्व 22.4; कृतम्

2.7; 67.5; 84.3; कृष्वम् 34.15; कारत्म् 65.2; कारत्त 48.4; *FV PT* करिष्यन् 19.8; 20.1.

kr'p f lustre. 3.9.

kr'sanīn a (*kr'sana* pearl) furnished with pearl trappings. 18.23.

kēta m (*cit-*) will, intention. 18.25.

ketū m banner. (of *Sūrya*) 63.2; (of *Uṣas*) 67.2; 76.2. (*Agni* as the banner of *Uṣas*) 5.5; 6.2. *ketūm dhā* side with. 9.1 (s. n.); 30.3; 34.6.

ko'sa m pitcher. 101.4.

kra'tu m wise counsel. Of a deity : 4.5; 5.6; 11.4; 21.6; 25.4; 28.2; 62.1; 76.1. Of a man : 3.10; 31.5; 32.26; 48.1; 60.6; 61.2; 89.3; 90.5.

krand cry. *I P.* *AO* कचिन्नदत् 20.9; 30.6; *UN* अमि क्रन् (2nd sing.) 5.7.

kran s. *krand* *AO*.

krandanū m (*krand-*) roar, thunder. 42.1.

kram stride. *I P.* *PF* चक्रमे 100.3, 4; *AO* *INJ* अष क्रमु 32.27.

krudhmīn a (*krudh-*) wrathful. 56.8.

kṣatra' n (*kṣad* to cut) martial power. 18.25; 21.7; 28.3; 30.1; 34.11; 66.11.

kṣatriya m (*kṣatra'*) ruler. 64.2; 104.13 (s. n.).

kṣa'pāvat m (*kṣapā'* night) lord of the night. 10.5 (s. n.).

kṣa'm f earth. 27.3.

kṣa'mya a (*kṣa'm*) earthly. 46.2.

kṣa'ya m (*kṣi* to rule) rulership. 46.2.

kṣa'ya m (*kṣi* to dwell) house. 1.12; 59.2; 60.11; 66.5.

kṣar flow, trickle. *I P.* *PR* *PT* क्षरन्ती 34.3.

kṣā' f (*kṣi* to dwell) earth. 18.16.

kṣi dwell. II, VIP. PR क्षेपि 18.2; क्षेति 32.9; क्षियन्ति 74.6; अधिक्षियन्ति 96.2.
kṣi rule. I P. PR SB क्षयत् 20.6; प्रक्षयन्ता-न्ता 64.1; 93.2; क्षयन्तं 100.5.
kṣi perish, diminish. V P. PPT अक्षिनम् 65.1; अविक्षितासः 1.24.
kṣiti f (*kṣi* to dwell) abode. 65.2; 88.7. people. 28.4; 75.4; 79.1; 98.1.
ksud crush, destroy. I P. PR क्षोदन्ति 58.1.
kṣōdas n (*kṣud-*) ~dashing stream. 95.1.
kha' n (*khan* to dig) hole, bed (of rivers). 82.3.
khajakṛ't a (*kha'ja* m skirmish) quarrelsome. 20.3.
kharga'lā f owl. 104.17.
khādī m (*khād-* to dig) ring, ornament. 56.13.
khyā see. IIP. anu reflect; *pa'ra* avoid. PF अनु चक्षयधुः 70.4; AO वि अक्षयः 13.3; INJ अभि खयम् 86.2; परि खयत् 36.7; परि खयम् 93.8; INF प्रक्षये 81.4.
gaṇa' m band, group. 9.5; 56.7; 58.1.
ga'bhasṭi m hand. 37.3. s. *pūrṇa'gabhasṭi* 45.4.
gam I. ā' come; *ūpa* approach; *sa'm* unite. PR गच्छयः 69.2; 74.1; 82.7; SB आ गच्छति 33.14; PF जगम (1st sing.) 88.5; 89.3; जगाम 18.9; PF PT आ जगन्वान् 7.5; जगमुयः 39.3; जगन्वान् 88.2; PPF जगन् (3rd sing.) 18.7; AO आ जगत् 20.9; अजगन् 70.7; 71.6; अजगन् 12.1; सन् अजगन् 73.4; INJ जगम् 89.1; आ जगत् 50.1; SB गमत् 32.10, 11; 97.1; उप गमतः 73.4; आ गमन्ति 34.20; or गमेन 84.5; आ गमेन 67.6; सन् गमेनहि 81.2; IPV आ गहि 32.1; गन्तम् 68.2; आ गन्तम् 70.1; 73.4; 74.3; 82.8; 83.3; 94.7; गन्तव 59.5; आ गन्तव 43.4; आ गन्त 59.10.

gambhira'samśa a receiver of deep praise. 87.6.
ga'ya m (*ji-*) household property. 18.13; 19.1; 32.7.
gayasphā'na a (*ga'ya sphāna* from *sphā* to increase) increaser of property. 54.2.
ga'rta m raised seat (in a chariot). 64.4.
gavy (denom from *go'*) long for cows. PR PT गव्यन्तः 32.23; 83.1.
ga'vya a (*go'*) consisting of cows. 67.9; 90.4; 92.3.
gavyā' f (*gavy-*) desire for cows. 18.7.
gavyū a (*gavy-*) longing for cows. 18.14; 31.3.
gāvṛyūti f (*go' ūti* from *av-*) pasture land. 62.5; 65.4; 77.4.
gā go. III P. PR जिगाति 4.1; अभि जिगाति 71.4; प्र जिगानि 104.17; परि जिगाति 75.4; प्र परि जिगाति 84.1; IPV आ जिगात् 57.7; AO अगात् 75.1; 76.2; 78.3; आ अगुः 75.3; UN निर् गत् 3.9; परि गत् 67.8; 69.4; INJ उद् गतः (2nd sing.); अभि गुः 21.5.
gā sing. IV. PR गाधिषे 96.1; IPV प्र गावत् 31.1; 102.1.
gātū m (*gā* to go) path, resource. 13.3; 47.4; 63.5.
gātuma't a (*gātū*) resourceful. 54.3.
gādha' (*gāh* to enter) a shallow. 18.5; n ford. 60.7.
gup protect. PF जुगुपुः 103.9.
guh conceal. I. AO INJ अद् गूहः (2nd sing.) 100.6; ABS गूहवी 80.2; PPT गूहत् 76.4.
gr wake. PF PT जागृयद्भिः 5.1; AO अजीगः (3rd sing.) 10.1; 67.1; 75.1; IPV जिगृहत् (2nd dual) 64.5; 97.9; जिगृह 57.6.
gr sing. IX. PR गृणाभि 100.5; गृणीषे (1st sing.); 6.4; 34.16; 66.7; 97.3; गृणाति 26.5; अभि गृणाति 38.4; गृणन्ति

18.24; 38.4; आ गृणन्ति 38.3; PT गृणन्तः 53.1; 60.1; 78.2; गृणन्तम् 57.2; गृणनः (accu. plu.) 12.2; गृणते 3.10; 36.9; 77.4; गृणानः (ps) 8.5; 56.18; गृणाना (ps) 75.5; 79.4; 96.3.

gr'tsa a (grdh to be greedy) ambitious, wise. 4.2; 86.7; 87.5.

gr'bh f (grabh-) seizure. 4.3.

grbha' m (grabh-) rest, holder. 21.2.

grbhāy (denom from grbha') seize. PR IPV गृमायत 104.18.

goa'jana a (aja'na from aj-) driving the cows. 33.6.

górjika a (rjika' from rj to go straight) having cow's milk as its vitality. 21.1 (s.n.).

gaura' m wild bull. 69.6; 98.1.

gnā' f goddess. 35.6 (usually in plural).

grathín a (grath to bind) crooked. 6.3.

gra'bha m (grabh-) seizure. 4.8.

grabh seize. IX P. a'nu favour.

pra'ti receive. ví hold apart.

sa'm hold together. PR अनु

गृणाति 103.4; प्रति गृणाति 101.3; PT

गृणीतम् 24.2; सम् गृणीताः 104.8; PF

जगृभे 4.3; वि जगृभे 18.8.

gha PCL decorative particle. 29.4.

gharma' m (ghr to heat) fire.

33.7; 103.9; hot milk offering.

70.2; 103.9 (s. n.).

ghrta'pratika a having a brilliant front. 85.1 (s. n.).

ghrta'vartani a having brilliant track. 69.1 (s. n.).

ghrtā'c a (ac- to go) ghee-dropping. 1.6; 5.5; 43.2; 60.3; 84.1.

ghr'svi a (ghrś to revel) energetic. 93.2.

ghr'svirādhās a (s. rā'dhas) whose gifts are energetic. 59.5.

ghōṣa m (ghuṣ to resound) resounding hymn. 23.2. war-cry. 83.3.

ghraṁsa' m heat. 69.4.

cakāna' a loving. s. kan- 27.1.

ca'kri a (redu. adj. from kr-) habitual doer (of things). 20.1.

caks see. II. pra'ti and ví announce; pa'ri denounce. PR प्रति

चक्षि 3.6 (s.n.); अभि चष्टे 61.1; 104.8;

सम् चष्टे 60.3; आ चष्टे 34.10; प्रति चष्टे

28.4; चक्षथि 70.5; IPV प्रति चक्ष

104.25; वि चक्ष 104.25; INF चक्षसे

66.14; 81.1; सम् चष्टे 18.20; FV PS

PT परिचक्षम् 100.6.

ca'kṣas n (cakṣ-) light, inner light. 79.1; 81.1; 91.4; 98.6.

cat hide, conceal. cs IPV प्र चातयस्व 1.7.

can rejoice. AO IPV चनिष्टम् (2nd dual) 70.4.

cana' PCL affirmative : 32.1, 19; 59.3; 82.7; 104.3; negative : 18.9; 32.13; 83.2; 86.6.

ca'nas n (can-) pleasure. 38.3 (s. n.).

ca'niṣṭha a (can-) most happy. 20.8; 57.4; 70.2, 5.

candra' a (cand to please) pleasing. 39.7; 62.3.

car move. I P. ā' car be faithful;

ví car waver; pa'ri car serve.

PR चरामसि 89.5; चरति 46.3; 55.6;

उद् चरन्ति 3.3; परि चरन्ति 1.15; अभि सम्

चरन्ति 33.9; SB अभि चराय 88.3; IPV

उप चर 46.2; प्र चर 31.10; PT उच्चरत

(neu.) 66.16; चरन्ती 36.7; आचरन्ती

76.3; चरन्तम् 104.8; उद् चरन्तम् 104.24;

IPF उद् आ अचरत् 55.7; AO INJ

वि चरीत् 25.1.

carú m kettle. 104.2.

carṣaṇi f (cṛs = krś to draw) people. 15.2; 27.3.

ci punish. I A. collect, know.
V P. PR चक्षे 52.2; PPT विज्ञातः
18.10. agent noun : वेत्ताः 60.5.

cikitra's a wise. s. cit-

cit know. I P. PR वेदति 46.2; 96.3;
PT वेदन्ती 95.2; IPF ज्ञेयन् 95.2;
PF विदेन 56.4; 61.1; प्र विदितुः 11.3;
विदिदे (ps) 23.2; SB आ विदेत् 42.4;
PT विदित्वाः 60.7; चिकित्सुः
(accu. plu.) 86.3; चिकित्से 104.12;
AO प्र अचिकित् 80.2; ज्ञेयि (ps) 67.2;
78.4; cs चिन्वन्ति 60.6; IPF ज्ञेयन् 86.7.

cud urge, impel. I. PR SB चोर 27.3;
IPV चोर 96.2; चोरेयाम् (2nd dual) 74.2;
cs IPV चोरय 32.15; 77.4; PT चोरयन्तो 79.5.

cétistha a (cit-) most wakeful. 16.1.

cétr m (ci-) one who punishes. 60.5.

cyu shake. I A. PR cs प्र च्यावयति 19.1.

cyaurna' n (cyu-) heroic deed. 19.5.

chad appear. II P. PR चच्छन् 63.3.
chardis n (chad to cover) protection. 74.5.

chid cut, divide. VII. RPT परिच्छिन्नाः 33.6.

ja'gat n (gá to go) moving world. 27.3; 32.22; 60.2; 66.15; 101.6.

jaganra's a (PF PT of gam-) one who has gone. 7.5; 39.3; 88.2.

ja'gmi a (gam redu. adj.) habitual visitor. 20.1.

jan = jā be born. IV A. create. I. IRF UN जनन् 7.4; PF जज्ञान 20.5; जज्ञे 7.3; ज्ञे 20.1; 28.3; 33.12; जज्ञुः 90.3; जज्ञः 62.4; 79.4; rs जग्ये 2.9; 50.3; 90.2; PT जगानः 93.3; AO अजनि 4.2; 76.1; अजीजनम् 78.3; जगनि (ps) 94.1; UN आ जनिष्ट 3.9; जनिताः 28.2; जीजनम् 15.4; OP उद

जनिषाष्ट 8.6; cs PR जनये 26.1; IPF अजनयन् 76.4; UN जनयन्त 1.1; 22.9; 31.11; IPV जनय 41.3; PT जनयन् 5.6, 7; जनयन्ता 99.4; जनयन्तः 75.3; जायमानः (ps) 5.7 etc; FU जनिष्यते 32.23.

ja'na m common man. 20.6; 55.5; etc. daivya ja'na celestial tribe. 53.2; 89.5.

jā'ni f (jan-) wife. 18.2; 26.3.

janitra n (jan-) birth. 34.2; 56.2.

ja'niman n (jan-) creature, people. 2.10; 42.2; 60.3; 62.1.

janīy (denom from ja'ni) long for a wife. PR PT जनीयन्तः 96.4.

janús n (jan-) birth. 20.3; 21.3; 56.2; m 58.2. n creature. 4.1; 86.1.

ja'nman n (jan-) birth. 33.10. creature. 10.2; 46.2.

jambh yawn, snap. cs PR PT जम्भयन्तः 38.7.

ja'mbha m (jambh-) tooth. 3.4; 7.2.

jaraṇā' f (jṛ-) old age. 30.4. (s.n.).
jara'dasṭi a (jaraḍ aṣṭi from aṣ to reach) grown old. 37.7.

ja'rūtha m name of a demon. 1.7 (s.n.); 9.6.

ja'lāṣa a cooling, healing. 35.6.

jas famish, feel exhausted. I. PR PT जसमानाय 68.8; PF IPV जजस्तम् (2nd dual) 97.9.

jā' f (jan-) people. 46.2; cf. prajā'.

jāmi a (jan = jā-) related. 72.3.

jāra' m (jṛ-) lover. 9.1; 10.1; 76.3.

ji conquer. I. PR जयति 32.9; or ज्येय 82.1; 98.4; PF PT जिग्युः (gen. sing.) 32.12; AO INJ जेय 18.13.

jigatnū a (redu. adj. from gam-) habitual visitor. 65.1.

jinu quicken. I P. PR IPV जिन्वतम् (dual) 104.6.

- dākṣa* m pious activity, skill. 32.12; 60.6. s. *sudākṣa* 1.6; 2.3; 66.2 and *samānā-dākṣa* 26.2.
- dakṣā'yya* a (s. *dakṣ-*) 1.2; 97.8.
- dagh* reach upto. IV P. AO INJ दग् (1st plu.) 56.21; अभक् 1.21 (s. n.).
- dādhyāśir* a (*dādhi* + *āśir* from *āśrī* to mix) having curds as its mixing ingredient. 32.4.
- dabh* injure, deceive. I P. PR दभन्ति 32.12; IPF INJ आ दभन् 56.15; DS दिसन्ति 104.10, 11; दिसन्ति 104.20;
- ✓ *dative* used as INF दमाय 91.2.
- dabhra'* a (*dabh-*) small, few. 82.6; 104.10.
- dam* tame, subdue. CS PR PT दमयन्तम् 6.4.
- *da'ma* m home. 1.2 (s. n.), 19; 12.2; 15.2; 42.4.
- da'mūnas* a (*da'ma*) home-devoted. 9.2.
- da'mya* a (*da'ma*) belonging to homes. 56.14.
- day* divide, distribute. I A. PR दयते 23.5; वि दयते 23.4; दयते 21.7; 84.4; 100.1; IPV दयध्वम् 37.2; IPF UN दयन्त 16.7.
- darśata'* a (*drś-*) lovely, beautiful. 66.14; 75.3.
- da'vidyutat* s. *dyut-*
- daśasy* (denom from *daśas*) be gracious. PR OP आ दशस्ये 37.5; IPV दशस्य 28.4; आ दशस्य 43.5; PT दशस्यन् 5.7; 100.4; दशस्यन्तः 56.17.
- daśasyā'* f (*daśasy-*) desire to be gracious. 99.3.
- das* waste away. IV P. AO वि दासीत् 1.21 (s. n.).
- dasmā* a (*damisto* to work wonders) wonder-worker. 3.4; 18.11; 22.8; 31.9, s. *damśānā*.
- dāsyu* m (*das-*) demon, non-aryan. 5.6; 6.3; 19.4.
- dasrā* a (*damis* to work wonders) wonder-worker. 68.1; 69.3.
- dah* burn. I P. PR IPV अह दह 1.7; प्रति दह 15.13; IPF अहहः 1.7.
- dā* give. III. ā' take. a'nu yield. *pa'rā* hand over. PR ददाति 27.3; ददति 16.10; 32.15; SB ददः 24.1; 29.1; ददत् 28.5; 30.5; 32.5; 75.7; OP ददतिन् 48.4; 64.1; IPV ददात 57.6; ददातु 40.2, 6; प्र ददातु 104.9; PT ददत् 41.3; ददतः 19.10; 30.4; 103.10; IPF अददन्त 33.11; PF आ ददे 6.7; दद्युः 74.2; ददिरे (PS) 90.1; AO अदात् 103.10; INJ दाः 1.5; 100.2; दात् 97.4; ददा दाः 1.19; 46.4; UN अनु दात् 45.2; SB दाति 15.12; 42.4; IPV दात (2nd plu.) 56.15; दातु 15.11; DS PT दित्सन्तम् 32.5; INF दातोः 4.6.
- dātrā* n (*dā-*) gift. 56.21.
- dā'na* a (*dā-*) donated, gifted. 18.23.
- dānā* a (*dā-*) donor, patron. 27.4.
- dārū* a (*dr-*) breaker. 6.1.
- dās* offer, give. I P. PR दासति 59.2; SB दासत् 100.1; OP दासेम 3.7; 14.1, 2; 29.3; PT दासतः (nom. plu.) 14.3; 17.7; IPF अदासन् 19.9; PF SB ददासत् 20.8; PT दादवम् s. v.
- dāśarājñā* n war with ten kings. 33.3, 5; 83.8.
- dāśvās* a (PF PT of *dās-*) giver, sacrificer. 3.8; 5.8; 11.3; 16.12; 19.6; 20.2; 27.3; 37.4, 5; 70.3; 71.2; 74.4; 81.3; 92.3.
- dās* attack. I P. PR अभि दासति 104.7.
- dāsā* a un-ayan, demonical. 19.2; 83.1; m slave. 86.7 (s. n.).
- didrś* a (*drś-*) seer, observer. 86.3 (s. n.).
- didrksū* s. *didrś*.
- didyū* m (*dā-*) missile. 56.9; 85.2.
- didyūt* f (*dyut-*) flashing missile. 25.1; 34.13; 46.3; 57.4.

tātyá a (tatá father) hereditary, 37.6.

tāyú m (=stāyú from stā to hide; s. Av. 4.16.1c and cf. stena') thief. 86.5.

tigma' a (tij to sharpen) sharp. 18.18.

tilvilāy be soft. IPV तिर्विलायध्वम् 78.5(s.n.).

tuj press forward. VII. PF PT तुजुवना 84.5; तुजुवना: 67.6; CS PR PT तुजुवन्नि: 104.7; INF आ तुजे 32.9.

tura' a (tr-) active, successful. 2.11; 22.5; 40.1; 41.2; 51.1; 56.10, 19; 58.5; 60.8; 86.4.

turaṇyú a (turaṇy to be active) active, zealous. 52.3.

turi'pa n (tr-) fluid, semen. 2.9. tuvijāta' a (tuví from tū to grow strong) mightily born. 66.1.

tūviṣmat a (tuvis = tuví from tū- to grow strong). strong. 20.4; 56.7; 58.1; 87.6.

tū'tujāna a (s.tuj-) 67.6; 84.5.

tūtūji a (redu. adj. from tuj-) active, liberal. 28.3.

tū'yam adv quickly. 29.2; 59.4.

tr cross. I. VI. PR तरति 1.5; 59.2; तिरेते 59.2; तरन्ति 32.13; प्र तिरन्ते 67.9; 103.10; SA प्र तिरते 61.4; वि तिराति 58.3; OP तरेन 32.15; 56.24; 65.3; प्र तिरेतम् 84.3; प्र तिरेत 58.3; IPV प्र तिरेतम् 93.4; प्र तिरत 57.5; प्र तिरध्वम् 56.14; IPF अतरत् 18.6; आ अतिरत् 82.6; आ अनिरत्न 7.6; INJ प्र तिरन् 7.6; PF ततार 33.3; AO अनारिधम् 73.1; अनारीत् 4.5; OP तह्येन 48.2.

tr'tsu m earlier name of Vasiṣṭhas; s. Introduction sec. 9. 18.7, 13, 15, 19; 33.5, 6; 83.4, 6, 8.

trd pierce, dig. VII P. IPF अनु अङ्गन् (2nd dual) 82.3.

trp be pleased. IV. CS OR तप्येशाम् 64.4; RPT तृप्ता: 38.8.

trpa't adv (trp-) satisfyingly, pleasingly. 56.10.

trṣ be thirsty. IV P. AO PT तृषणा 69.6.

trṣú adv (trṣ-) greedily. 3.4.

trṣṇa'j a (trṣ-) thirsty. 33.5.

trṣyā'vat a (trṣyā' from trṣ-) thirsty. 103.3.

trā defend. IV A. PR प्रादध्वे 59.1; IPV प्रादस्व 16.8; 19.7; PT प्रादमानः 35.10; AO IPV प्रादधान् 64.2; 71.2.

tri-vandhurá a (vandhúra seat) three-seated. 69.2; 71.4.

trivártu a (vrt-) triple. 101.2 (s. n.).

tryāmbaka m (tri+ambā) name of a god. 59.12.

tvad n (tua pronoun) some one. 101.3.

tvāyāta a (yatá from yam-) offered by you. 20.10.

tvāy (denom from tvám) long for you. PR PT स्वायन्तः 18.12; स्वायतः 18.2.

tvāyā' f (tvāy-) longing for you. 18.21; 29.3.

tvāyú a (tvāy-) desirous of you. 31.4.

tvā'vat a (tvám) like you. 21.8; 25.4; 32.23.

tvīṣ f (tvis to be sharp) vehemence. 82.6.

tvesá a (tviṣ-) vehement. 60.10; 100.3.

tvesyā a (tvis-) vehement. 58.2.

tsáru m (tsar to creep) reptile. 50.1.

daṁsánā f (daṁs to work wonders) mysterious activity. 69.7.

dakṣ be piously active. I A. PR दक्षे 16.6; IPV दक्षन् 32.9; 97.8; FU PS PT दक्षाय 1.2; 97.8.

- dākṣa* m pious activity, skill. 32.12; 60.6. s. *sudākṣa* 1.6; 2.3; 66.2 and *saṁānā-dākṣa* 26.2.
- dakṣā'yya* a (s. *dakṣ-*) 1.2; 97.8.
- dagh* reach upto. IV P. AO INJ दग्ध (1st plu.) 56.21; आधक् 1.21 (s. n.).
- dādhyāśir* a (*dādhi* + *āśir* from *ā śri* to mix) having curds as its mixing ingredient. 32.4.
- dabh* injure, deceive. I P. PR दमन्ति 32.12; IPF INJ आ दमन् 56.15; DS दित्सति 104.10, 11; दित्सन्ति 104.20; dative used as INF दमय 91.2.
- dabhra'* a (*dabh-*) small, few. 82.6; 104.10.
- dam* tame, subdue. CS PR PT दमयन्तम् 6.4.
- da'ma* m home. 1.2 (s. n.), 19; 12.2; 15.2; 42.4.
- da'mūnas* a (*da'ma*) home-devoted. 9.2.
- da'mya* a (*da'ma*) belonging to homes. 56.14.
- day* divide, distribute. I A. PR दयते 23.5; वि दयते 23.4; दयते 21.7; 84.4; 100.1; IPV दयध्वम् 37.2; IPF UN दयन्त 16.7.
- darśata'* a (*dṛś-*) lovely, beautiful. 66.14; 75.3.
- da'vidyutat* s. *dyut-*
- daśasy* (denom from *daśas*) be gracious. PR OP आ दशस्ये 37.5; IPV दशस्य 28.4; आ दशस्य 43.5; PT दशस्यन् 5.7; 100.4; दशस्यन्तः 56.17.
- daśasyā'* f (*daśasy-*) desire to be gracious. 99.3.
- das* waste away. IV P. AO वि दासीत् 1.21 (s. n.).
- dasmā* a (*daṁsto* to work wonders) wonder-worker. 3.4; 18.11; 22.8; 31.9. s. *daṁsānā*.
- dāsyu* m (*das-*) demon, non-aryan. 5.6; 6.3; 19.4.
- dasrā* a (*daṁsto* to work wonders) wonder-worker. 68.1; 69.3.
- dah* burn. I P. PR IPV अह दह 1.7; प्रति दह 15.13; IPF अदहः 1.7.
- dā* give. III. ā' take. a'nu yield. *pa'rā* hand over. PR ददाति 27.3; ददति 16.10; 32.15; SB ददः 24.1; 29.1; ददत् 28.5; 30.5; 32.5; 75.7; OP ददीरन् 48.4; 64.1; IPV ददात 57.6; ददातु 40.2, 6; प्र ददातु 104.9; PT ददत् 41.3; ददतः 19.10; 30.4; 103.10; IPF अददन्त 33.11; PF आ ददे 6.7; ददयुः 74.2; ददिरे (PS) 90.1; AO अदात् 103.10; INJ दाः 1.5; 100.2; दात् 97.4; परा दाः 1.19; 46.4; UN अनु दात् 45.2; SB दाति 15.12; 42.4; IPV दात (2nd plu.) 56.15; दातु 15.11; DS PT दित्सन्तम् 32.5; INF दातोः 4.6.
- dātrā* n (*dā-*) gift. 56.21.
- dā'na* a (*dā-*) donated, gifted. 18.23.
- dānā* a (*dā-*) donor, patron. 27.4.
- dārū* a (*dṛ-*) breaker. 6.1.
- dās* offer, give. I P. PR दाशति 59.2; SB दाशत् 100.1; OP दाशेम 3.7; 14.1,2; 29.3; PT दाशतः (nom. plu.) 14.3; 17.7; IPF अदाशन् 19.9; PF SB ददाशत् 20.8; PT दादशम् s. v.
- dāśarājñā* n war with ten kings. 33.3,5; 83.8.
- dāśvās* a (PF PT of *dās-*) giver, sacrificer. 3.8; 5.8; 11.3; 16.12; 19.6; 20.2; 27.3; 37.4,5; 70.3; 71.2; 74.4; 81.3; 92.3.
- dās* attack. I P. PR अभि दासति 104.7.
- dāsā* a una-ryan, demonical. 19.2; 83.1; m slave. 86.7 (s. n.).
- didṛś* a (*dṛś-*) seer, observer. 86.3 (s. n.).
- didṛkṣū* s. *didṛś*.
- didyū* m (*dī-*) missile. 56.9; 85.2.
- didyūt* f (*dyut-*) flashing missile 25.1; 34.13; 46.3; 57.4.

dipsú a (ds of dabh) deceiver, cheat. 104.20.

diviṣṭi f (dív iṣṭi from iṣ to wish) sacrifice. 74.1.

diś direct, send. VI. PF IPV दिशेत् 40.2.

dih smear, cover. I. IPF UN परि देह् 50.2.

dī fly. IV. PR दीयति 74.4.

dī shine. III P. PR IPV दिशति 1.21; 3.10; दीयति 1.3; 15.8; PT दीयत् 10.1; IPF अदीरेः 5.3; PF दीयत 3.5; 12.1; PT दीयिषः (voc.) 1.8.

dīdivás a (PF PT of dī-) shining. 1.8.

dī'dyat a (PR PT of dī-) shining. 10.1.

dī'dhiti f (dhi-) pious thought. 1.1 (s.n.).

dīrghā-prayajyu a (prá yaj-) steadfast worshipper. 82.1.

dīrghāsrút a (śru-) far-famed. 16.8; 61.2; 76.7; 81.5.

ducchūndy (denom from ducchu'nā) behave wickedly. PR दुच्छुनायमे 55.3.4.

duḥśāmsa m (śāms-) evil-tongued man. 94.7, 12.

duksaḥ s. duh-

dudhrāvāc a (dudhrā from dudh to offend) of cutting speech. 21.2.

dur-atyētu a (āti i-) difficult to cross. 65.3.

durādhi' a (dur ādhi') evil-minded. 18.8; 32.27.

duritá n (dur itá from i-) misfortune. 12.2; 32.15; 44.3; 65.3; 78.2; 82.7.

duréva a (dur éva) of bad intentions. 68.7.

durókaṃ adv (dur óka from uc-) unpleasantly. 4.3.

duroná n home. 7.4; 12.1; 16.8; 42.4; 61.5; 70.2; 92.3.

durgá n (dur gā-) difficulty. 25.2; 60.12; 61.7.

durdṛ's'ika a (dur drśikā' from drś-) ugly. 50.1.

durbhṛ'ti f (dur + bhṛti from bhṛ-) poverty. 1.22.

durmatí f (matí) disfavour. 1.22; 56.9.

du'rya a (du'r door) household. 1.11.

du'ryā f (du'r door) house. 1.11.

durvā'sas n (vā'sas from vas to wear) bad clothing. 1.19.

durhṛṇāyu' a (dur hṛṇā anger) wrathful. 59.8.

du'vas n (dā or dú to serve) service. 20.6; 22.4.

duvasy (denom from du'vas) serve. 82.5.

duvoyú adv (=duvasyu) serviceably. 18.14; 25.

duṣ be defective. IV P. PR CS दुषयति 104.9; AO INJ वि दुषः (2nd sing.) 4.7, s. duh-

duh milk. II. PR दुहे (3rd sing.) 101.1; IPV दुषम् (2nd dual) 74.3; PT दुहानः 41.7; 43.4; 80.3; PF दुहे 95.2; AO INJ वि दुषः 4.7 (s.n.); DS PT दुदुषन् 18.4; PPT दुषम् 74.3 (s.n.); 98.1.

dūḍhi' a (dur dhi') of bad intentions. 82.1.

dūndā'sa a (dur naś-) inimitable. 18.25; 32.7.

dūrē-artha a (ārtha) having a distant goal. 63.4.

dūḍābha n (dur dābha from dabh-) difficult to deceive. 60.6; 86.4.

dy break, tear. II P. INT IPF UN वि दः (3rd sing.) 18.13; IPV ददुहि 55.4; ददुहि 55.4; CS PT ददुहन् 5.3.

dṛmhitá a (PPT of dṛh to be firm) firm. 18.13; 99.5.

- dr̥ḥa'* a (PPT of *dr̥h* to be firm) firm. 27.2; 75.7; 79.4.
- dr̥'ti* m (*dr̥-*) skin bag. 89.2; 103.2.
- dr̥ś* (= *paś*) see. PF दृक्षे (2nd sing. PS) 76.3; दृक्षे 9.2 (PS); 6.15; 62.1; AO उप अदृक्षन् 67.2; प्र अदृक्षन् 76.2; प्रति अदृक्षन् 75.6; 78.1, 3; PS अदृशि 77.3; प्रति अदृशि 81.1; सम् अदृक्षन् 83.3; INJ दृशन् 104.24.
- deva'tâ* adv (instru.) among the gods. 1.23; 85.3.
- deva'tâti* f (*tâti* = *tât* affix of totality) totality of gods. 1.18; 2.5; 38.7; 39.1 (s. n.); 43.3.
- devatrâ'* adv among the gods. 23.5; 34.9; 52.1; 60.1.
- devay* (denom from *deva*) long for the gods. PR PT देवयन्तः 2.5; 43.1; 47.1,2; 69.6; 73.1; 92.2; देवयन्तीः 10.3; 18.3; 69.2; देवयन्तं 69.4.
- devayâ'na* a leading to the gods. 38.8 (s. n.); 76.2.
- devayâ'van* a (*yâvan* from *yâ-*) who approaches the gods. 10.2.
- deva'vîti* f (*vîti* from *vî-*) sacrificial feast. 19.4; 67.6; 84.5.
- deva'hita* a (*hita'* from *dhâ-*) assigned by gods. 66.16.
- deva'hiti* f (*hiti* from *dhâ-or* *hi-*) assignment of gods. 103.9.
- deva'hûti* f (*hûti* from *hû-*) call to gods. 14.1, 3; 83.7.
- devahû'ya* n (*hûya* from *hû-*) call to gods. 85.2.
- deva-hédana* n (*hédana* from *hîd-*) offence to gods. 60.8.
- deṣṇa'* n (*dâ-*) gift. 20.7 (s. n.); 32.21; 37.3; 58.4; 93.4.
- dehî' f* (*dih-*) wall, rampart. 6.5.
- doṣāvastr'* a (*doṣā' vastr'* from *vas* to shine). illuminator of nights. 15.15.
- doṣā'* adv (instru.) at night. 1.6; 3.5.
- dyuksa'* a (*dyú kṣa'* from *kṣi* to dwell) celestial. 31.2; 34.24.
- dyut* shine. I. PR PT द्युतानः 8.4; द्युतानम् 75.6; INT PR PT दविद्युतम् 10.1.
- dyúbhakta* a (*bhakta'* PPT of *bhaj-*) assigned by gods. 40.2.
- dyumna'* n (*dyú-*) glory. 7.6; 25.3; 82.10.
- drapsa'* m (*dru-*) drop. 33.11; 87.6.
- drava't* adv (*dru-*) quickly. 10.2 (s. n.).
- dru* run. I P. PF SB द्रुवत् 16.2.
- draviṇoda's* a (*dra'vinas* wealth *da's* from *dâ-*) giver of wealth. 16.11.
- drugdhá* a (PPT of *druh* to offend) offence, fault. 86.5.
- drúh* f Spirit of malice. 16.8; 59.8; 61.5; 75.1; 104.7,17.
- droghavā'c* a (*drógha* from *druh* to offend) speaker of offending words. 104.14.
- dvayāvin* a (*dvayá*) double dealer. s. *ādvayāvin* (56.18).
- dvādaśá* a twelfth. 103.9 (s. n.).
- dvitā'* adv surely, doubly so. 28.4; 86.1.
- duibārhas* a (*bārhas* from *br̥h* to be strong) doubly strong. 8.6; 24.2.
- dhav* run. I A. IPF अधवन्त 18.15.
- dhâ* put, hold, support. III. PR दधामि 34.8; दधाये 61.3; 70.3; अधि धत्थः 68.6; धत्थ 37.2; दधाति 1.23; 9.1; 16.12; 32.12; 75.6; 95.3; वि दधाति 38.1; 79.3; दधन्ति 56.19; दधते (sing.) 20.6; 68.5; (plu.) 90.6; SB दधः 30.3; वि दधः 17.7; OP दधानिहि 40.1; IPV धेहि 11.5; 75.2,8; अधि धेहि 25.3; धत्तम् 53.3; 67.10; 69.8; 84.4; 97.10; 98.7; 104.2; धत्त 56.20; दधात 32.13; 34.6; 53.3; आ दधात 34.4; दधातु 34.20; 45.4; आ दधातु 104.9; वि दधातु 34.22; अधि दधिष्वम्

34.9; दधत् (plu.) 51.1; दधन्तु 62.6;
 PT दधत् 24.4; दधती 70.4; दधती 77.5;
 दधानः 45.1; 95.5; आ दधानाः 60.8; प्रति
 दधानाः 73.1; दधाना 76.7; 80.2; दधाना
 (dual) 69.2; दधाना (ps) 84.1; IPF
 अदधान (2nd plu.) 33.4; PF दधिषे
 92.1; 98.2; आ दधिषे 28.2; दधे 50.1;
 दधिरे 11.4; 17.6; 31.12; 53.1;
 104.18; दधुः 32.2; वि दधुः 66.11; सन्
 दधुः 82.2; AO आ अधात् 88.4; अधायि
 (ps) 7.4; 24.5; 34.14; UN धायि 5.2;
 नि धायि 4.4; 88.4; धुः 40.4; 85.3;
 INJ धुः 34.18; 36.9; SB धाः 20.10;
 77.6; 79.5; अधि धाः 24.5; धात् 34.17;
 38.3; IPV धीमहि 66.9; नि धीमहि
 15.7; धातम् 71.5; धातन 47.4; धात
 39.6; धातु 23.6; INF धिद्यधै 34.24.
dhā'man n (*dhā-*) abode, law,
 power. 36.5; 58.1; 60.3; 61.4;
 63.3; 66.18; 87.2.
dhā'yas a (*dhā-*) supporting. 95.1.
dhāyú a (*dhā-*) supporter. 36.4.
dhāv run, flow. I. PR आ धावति 32.6.
dhāsi m (*dhā-*) food. 6.2.
dhīsānā f (*dhā-*) name of a
 goddess. 90.3.
dhīśnya a (*dhā-*) supporter.
 67.1; 72.3.
dhī think. III. PR SB आ दीधयन् 7.6;
 PT दीधयानाः 90.4, 5; 91.4; IPF अदीधयुः
 33.5.
dhī' f (*dhī-*) hymn, prayer.
 1.5, 10; 10.1 etc.
dhīti f (*dhī-*) hymn, prayer.
 13.1; 15.9; 64.4; 66.10.
dhī'ra a (*dhī-*) wise. 31.11; 86.1.
dhī'vaṣa a (*dhī'*) pious, possessed
 of hymns. 83.8.
dhūni a (*dhvan* to roar) roaring,
 thundering. 5.5; 19.4; 56.8.
dhū shake. V P. PPF UN वि दूधोत्
 21.4.
dhū'ti a (*dhū-*) shaker. 58.4.

dhūrti f (*dhur* to injure)
 mischief. 1.13; 94.8.
dhṛ support, hold. X. PR धारयति
 85.3; PT धारयन्तम् 104.13; IPF UN
 धारयन्त 66.2; INJ धारयत् 64.4; PF
 दारय 99.2, 3.
dhṛṣ dare, be bold. V P. PR SB
 दधयति 32.14.
dhṛṣatā' adv (instru.) boldly.
 19.3.
dhṛṣṇú a (*dhṛṣ-*) bold. 19.3;
 20.5; 56.8.
dhénā f (*dhe* to feed) stream,
 river. 21.3; 94.4.
dhéṣṭha a (sup of *dhā-*) best
 bestower. 93.1.
dhmā = *dhām* blow. I P. PPT ध्मातः
 89.2.
dhraj rush forth, swoop. I. PR PT
 ध्रजतः 36.3.
dhṛāti f (*dhur* to injure) de-
 ception, fraud. 86.6.
dhruvā a (*dhṛ-*) firm. 74.5; 82.6;
 88.7; 100.4.
dhruvās n (*dhṛ-*) firmness. 70.1.
dhṛuvi a (*dhṛ-*) firm. 35.8.
dhvasirā a (*dhvas* to burst)
 bursting. 83.3.
dhvasmanvāt a (*dhvasmán*
 smoke) smoky. 4.9.
naktán n (*naś-*) night. *naktábhīḥ*
 adv at night. 104.18.
naks attain, reach. I. PR नक्षन्ते 37.7;
 58.1; PT नक्षमाणा 31.8; नक्षमाणाः 93.3;
 IPF UN नक्षन्त 52.3; प्र नक्षन्त 42.1;
 INJ नक्षत् 39.6; FU PS PT नक्ष 15.7.
nákṣatra n (*nakṣ-*) star, sun.
 81.2 (s. n.); 86.1.
naksya a (s. *nakṣ-*) 15.7.
nad roar. I P. PR CS PT नदयत् 7.2.
nápāt m child, descendant. 16.1;
 17.6; 34.15; 35.13.
nábhas n (*nabh* to roar, burst)
 cloud. 97.6.

nam bend. I. PR आ नमे 32.20; आ नमन्ति 56.19; IPV नमध्वम् 56.17; IPF INJ सम् नमन्त 31.9; 41.6; CS अनमयन् 6.5; AO SB नमन्ते 58.5.

namasya' a (nāmas) praiseworthy. 38.3. respectful. 95.4 (s.n.).

nārya a (nr) manly, fit for men. 1.21; 7.6; 20.1,5; 21.4; 25.1; 45.1; 48.1; 95.3; 100.1.

nāvya a (nu-) fit to be praised. 18.5.

nāvya a (nāva) fresh, new. 4.8; 80.2; 91.2; 93.4.

naś attain, reach. I. PR नश्ते 82.7; SB नश्त् 32.21; नश्न्त 1.22; AO अनष्टम् 45.2; आनश् 7.7; 90.2; INJ अभि नद् 104.23; प्र णक् 56.9; 94.8.

nāś f (naś-) night. 71.1.

nāhus m (nāto bind) man. 6.5.

nāth beseech. I A. PPT नाथितास्तः 33.5.

nīcetr a (nī ci to know) observer. 57.2.

ninyā n (nī) secret. 33.9; 56.4; 61.5.

nītōśana a (nī tuś to destroy) destroyer. 92.4.

nītya a (nī-tya) one's own, reliable. 1.2,12,17,21; 4.7; 88.6.

nīd f slander. 16.8; 31.5; 75.8; 94.3.

nīdhī m (nī dhā-) offering. 67.7; 69.3.

nīyūt f (nī yu to yoke) mare, prayer. 18.10; 23.4 (s.n.); 72.1; 90.1,3; 91.3,5,6; 92.1,3,5.

nīrekā m (nī ric-) exuberance. nīreké adv extravagantly. 18.23; 20.8 (s.n.); 90.3.

nīrṛti f (nīs rṛti from r-) goddess of destruction. 37.7; 58.1; 104.9.

nīrṛthā m (nīs rṥtha from r-) destruction. 104.14.

nīrñij f (nīs nij to wash) gown 64.1.

nivāt f (nī vat) flowing in low places. 50.4. s. pravāt.

nisvarām adv (nī svarā) noiselessly. 1.7 (s.n.); 104.5.

nī lead, carry. I. PR नयथ 59.1; नयन्ति 60.6,7; IPV प्र नयन्तु 64.3; PT नयन्ती 77.3; IPF अनयन् 18.7; अनयन् 33.2; PF सम् निनेय 28.3; OP अभि निनीयात् 88.2.

nīthā n (nī-) hymn. 26.2. s. puruñthā.

nīlaprṣṭha a having the black (smoke) on his back. 59.7 (s.n.).

nīlavat a (nila smoke) smoke-laden. 97.6 (s.n.).

nu praise. II P. IPF INJ प्र नवन्त 42.1; INT PR अभि नोनुमः 32.22; अभि प्र षोनुमः 31.4; IPF UN नर्वानोद् 87.2.

nud urge, drive. VI. PR IPV परा नुदस्व 32.25; नुदेशम् 104.1; PF प्र नुनुदे 86.1; परा नुनुदे 18.16.

nū cid PCL never at all. 20.6; 22.8; 27.4; 32.5; 56.15; 93.6.

nrñā n (nr) heroism. 30.1; 48.3; 56.5.

nrvāt a attended by heroes. 3.8; 26.1; 41.3.

nr'sāti f (nr' sāti from san-) acquisition of heroes, battle. 27.1. s. śū'rasāti.

nemādhiti f (nēma dhiti from dhā-) battle. 27.1.

nyarthā n (nī ārṥtha) wrong destination, disaster. 18.9.

paktī f (pac-) cooked offering. 32.8.

pac cook. I P. PR IPV पक्वत (2nd plu.) 32.8.

pañi m (pañ to barter) miser. 6.3. 19.9.

- pat fall, fly. I. PR पतन्ति 85.2;
CS पतयन्ति 104.18,20; SB पतति 25.1;
AO अपतन् 59.7.
- pat rule, govern. IV. PR PT
पत्यमानः 18.8,16.
- pātnī f (pat to rule) queen,
wife. 34.20; 75.4.
- pātman n (pat to fly) flight,
journey. 34.5.
- pad go. IV A. AO PRC अव पदीष्ट
104.16,17.
- padarī' m (padā vī-) guide.
36.2.
- pādya a (pada') belonging to
the foot. 50.1-3.
- pan praise. I A. IPF UN CS पनयन्त
1.10; AO INJ पनित् (Ps 3rd sing.)
45.2.
- payodhā' a (dhā from dhe to
feed) sucking. 56.16 (s. n.).
- para's adv beyond, far away.
99.1; 104.11.
- parāka' n (pa'rā ac to go)
distance. 75.4; 100.5.
- parāvāt f (pārā vat) far off
place. 97.2.
- parāśarā m name of a sage. 18.21.
a (pārā śr to shatter) shatterer.
104.21.
- paricākṣya a (pāri cakṣ-) censur-
able. 100.6.
- pārijman m (pāri jman from
gam-) wanderer. 13.2; 40.6.
- pāritakmyā f (takmyā' from
takman) calamity. 69.4.
- paridhī m (pāri dhā to wear)
garment. 33.9.
- pāribhūti f (pāri bhū to over-
power) overpowering might.
66.10.
- pariyattā a (pāri yat to surround)
surrounded. 83.8.
- parivatsarī'ṇa a (pāri vatsarā)
annual, yearly. 103.8 (s. n.).
- pāriṣṭi f (pāri as-) obstruction.
19.7.
- pārihvṛti f (pāri hvṛ-) crooked-
ness. 82.7.
- pārus n (pṛ-) joint. 50.2.
- partṛ' m (pṛ-) saviour 16.10.
- paryetr' m (pāri etṛ' from i-)
opponent. 40.3.
- pārsāna m abyss. 104.5.
- paś=spaś see. IV. s. drś. PR पश्यति
98.6; पश्यति 55.6; पश्यन्ति 78.4; परि
पश्यन्ति 87.3; OP पश्येम 66.16; PT पश्यन्
60.2; अव पश्यन् 49.3; अभिपश्यन्ती 75.4;
पश्यमानासः 83.1; IPF अपश्यताम् 33.10.
- paśavya' n (paśū) herd of cattle.
(s. vasavya') 98.6.
- paśutr'p a (paśu' tṛp-) cattle-
feeder. 86.5 (s. n.).
- pastyā n house. 97.5.
- pā drink. I. PR SB पिबतः 67.4; 69.3;
IPV पिब 22.1; 29.1; 90.1; पिबतम्
66.18; 74.2,3; पिबत 38.8; 59.3;
पिबध्वम् 37.2; निदन्तु 51.2; PT पान्तम्
33.2 (?); PF पपाय 98.3; AO IPV
पाहि 98.2; पातम् 66.19; 91.6.
- pā protect. II. PR पाति 28.2; परि पाति
5.7; पायः 91.2; नि पाति 1.15; नि पान्ति
56.19; IPV पाहि 1.13; 15.15; 54.3;
पात (2nd plu.) 1.20,25; नि पाहि
3.7,8; 4.9; पातु 15.3; 101.6; 104.23;
नि पातु 38.3,5. AO SB परि पाततः
34.23.
- pā'ka a (pac-) simple, innocent.
104.8.
- pākaśamśa' a (pā'ka śa'mśa
from śamś-) innocent speech.
104.9.
- pā'jas n lustre. 3.4; 10.1.
- pā'ñicajanya a (pa'ñicajana)
belonging to or fit for people.
72.5.
- pā'thas n (pā to protect) protect-
orate. 5.7; 34.10; 47.3; 63.5.
- pā'nta m (pā to drink) drink. 33.2.
(s. n.).

pāyú m (pā to protect) defender. 37.8; 38.3.

pāra' n (pr-) other end. 60.7; 73.1.

pā'rya a (pāra') helpful. 27.1; 32.14, 21; 83.5.

pitú m (pi-) nourishment, food. 104.10.

pinv fatten, swell. I. PR विन्वसि 5.8; विन्वसि 57.1; IPV विन्व 24.6; विन्वतम् 82.3; 99.6; PT विन्वमानाः 50.4; IPF अविन्वतम् 68.8; 82.3; UN विन्वन्त 34.3.

pítrya a (pitr') ancestral. 1.9; 56.23; 72.2; 86.5.

piś paint, adorn. VI. PR PT अविशानाः 57.3; IPV विश 18.2 (s.n.); PF विविशुः 103.6.

písuna a (piś-) treacherous, wicked. 104.20.

piś grind. VII P. PR IPV सं पिनदन 104.18.

pi swell. II A. PF पीयाय 27.4; विपुः 23.4. SB पीयवन् 65.2; IPV विप्यतम् 94.2; PT पीयानाः 36.6; पीविर्वाप्तम् 96.6; PPF अपीयवन्त 36.3; PPT प्र पीताः 41.7.

pípiva's a (PF PT of pi'-) swelling. 96.6.

pi'vas a fat, ample. (pi-) s. pi'voanna.

pi'voanna a (pi'vas a'нна) having rich food. 91.3.

putriy (denom from putra') long for sons. PR PT पुत्रीयन्तः 96.4.

púrandhi m deity. 9.6; 35.2; 36.8; 39.4. f abundance, bounty. 32.20; 64.5; 67.5; 97.9.

purú a (pr to fill; fem. pūrvī') abundant. 45.1; 53.3; 62.1; 70.4, 5; 81.3. adv 97.7.

puruksú a (purú ksú food) rich in nourishment. 5.9; 84.4.

puruñiṭha' a (purú niṭha') ample hymn. 9.6.

puruṣya' a (puruṣa) human, born of man. 29.4.

puroḍāś m (pura's dās-) fore-offering. 18.6.

puróhiti f (purás hiti from dhā) priestly work. 60.12; 83.4.

purvaṇika a (purú a'nika) having many faces. 42.3.

puṣ thrive, nonrish. IV P. PR पुष्यसि 32.16; पुष्यति 32.9; PT पुष्यन्ती 56.5; INF पुष्यते 57.5.

púṣkara n (puṣ-) lotus. 33.11.

pū flow (intr.). I A. purify (tr.). IX. PR पुनीषे (1st sing) 85.1; पवन्ते 28.4; PT पुनानः 9.2; पुनताः 49.1; PPT पूताः 3.9.

pūta'dakṣa a having pure skill. 65.1.

pūru m (pr-) man. 5.3 (s.n.); 8.4; 18.13; 19.3; 96.2.

pūrvagátvan m (pū'va ga'tvan from gam-) leader, harbinger. 67.7.

pūrvabhā'j a (bhaj-) early receiver of a gift. 93.4 (s. n.).

pūrvā'hūti f (hūti from hū-) early call. 35.5; 39.2.

pū'rvī (fem. of purú) ample. 2.5; 21.3; 26.4; 32.13; 48.3; 67.3; 91.2.

pr carry safely. III P. PR विपति 70.2; अति विपति 66.5; IPV विपृहि 16.10; विपृतम् 60.12; PT CS पारयन्ता 69.7; AO SB अति पयन् 97.4; अति पयन् 40.4; 60.7; निः पयन् 68.7; IPV अति वयि 23.2.

pr'kṣ f (prc-) food (pr'kṣaḥ plu.). 36.5; 74.5; 90.5.

prkṣā a (prc-) strong. 37.6; 60.4.

prc give liberally, contact. VII. मम् पृक्षते 103.4; IPV पृक्षतम् 93.2; PT पृक्षतः 67.9; AO SB पयः 100.2.

prtanā'jya n (prtanā ajya from aj-) battle. 99.4.

prtanāyú a (pr'tanā) longing for a fight, inimical. 1.13.

pr̥thupa'rśu a (*pārśu*) having broad axes. 83.1 (s. n.).
pr'śni a spotted. 103.4, 6. f mother of Maruts. 35.13; 56.4.
pr̥ fill. IX. PR SB आ पूर्णम् 61.2; IPV पूर्णम् 16.11; 37.1; आ पूर्णम् 65.4; PT पूर्ण-पूर्णम् 32.8; आ पूर्णम् 75.3; IPF अर्णः 13.2; AO IPV पूर्णम् 24.6; आ पूर्णम् 62.3; PPT पूर्णम् 103.7; पूर्णम् 16.11; पूर्णम् (dual) 37.3.
pétva m goat. 18.17.
péru a (*pr-*) one who helps. 35.13.
pésas n (*piś-*) ornament. 34.11; 42.1.
pótr m (*pū-*) cleanser. 16.5.
prakalarid a (*prakala*) exact calculator. 18.15 (s. n.).
praketa' m (*cit-*) light, knowledge. 11.1 (s. n.); 33.9, 12.
prakridin a (*pra'krid*) playful. 56.16.
pra'cetas a (*cit-*) wise. 4.4; 16.5, 12; 17.5; 31.10; 87.3.
prakhyaí (INF of प्र द्या to see).
pracch inquire. VI. PR वृच्छे 86.3; PT वृच्छानः 1.23; INF वि वृच्छम् 86.3; PPT वृष्टः 5.2.
prajava' m (*jū-*) speed. 33.8.
prajā' f people. 33.7; 35.10. offspring. 36.9; 57.6; 96.6.
pra'niti f (*pra'ni-*) guidance. 28.3, 32.15.
prata'raṇa a (*pra'ir-*) furtherer. 54.2.
pratica'kṣa n (*cakṣ-*) appearance. s. *supratika'kṣa*. (1.2).
pratihvara' m (*hvr-*) vault. 66.14.
pra'tika n face. 3.6; 8.1; 36.1.
prati'tya a (*pra'ti-*) fit to be greeted. 68.6 (s. n.).

prath broaden, extend. I A. IPF अथयन् 33.6; PF SB अथयत् 42.6; 86.1; PT अथयानः 69.2; अथयाना 18.5.
pradiv f old day, ancient time. *pradivah* and *pradivi* are adverbial cases used in the sense of 'from' and 'in' old days resp. at 90.4 and 98.2.
prapitrá n (*pat-*) advance. 41.4.
prápītā a (*pra'pī-*) fully filled. 41.7; 80.3.
prabhú a (*pra'bhū-*) mighty, prevailing. 82.3.
prabhuvasu a having powerful riches. 22.2.
pra'bhūta a (*pra'bhū-*) pervaded, prevailing. 77.3.
pra'bhṛti f (*pra'bhr-*) offering. 38.2.
prabhṛtha' m (*pra'bhr-*) offering. 40.5.
prámati f (*prámati*) providence. 93.3. a providing. 29.4.
pra'mahas a (*pra'ma'has* greatness) glorious. 66.2.
pra'yajyu a (*pra'yaj-*) pious, holy. 56.14.
pra'yata a (*pra'yam-*) offered. 98.6.
prayantr' m (*pra'yam-*) giver. 19.1.
pra'yasvat a (*pra'yas* from *pri-*) rich in sacrificial food. 73.2; 85.4; 94.6.
prayotr' m (*pra'yu-*) separator. 86.6.
pravát a (*právat*) swift-flowing. 32.27; 50.4. f eminence. 37.5. s. *nivát*.
pravrajá' m (*pra'vraj-*) mid-stream. 60.7.
právikta a (*pra'vic-*) separated. 85.3 (s. n.).
pra'sasti f (*pra'sams-*) praise. 6.1; 22.3.

prasarga' m (*pra' sɽj-*) full release. 103.4.

prasava' m (*pra'sū-*) impulsion. 82.4.

prasavitṛ' m (*pra'sū-*) impeller. 63.2.

pra'siti f (*pra' si-*) snare. 3.4; 32.13; 46.4; 104.13.

prasū' f (*pra' sū-*) motherly plant. 9.3; 35.7.

pra'huti f (*pra' hu-*) offering. 90.2.

prā fill. II P. PF पपाय 20.4; 98.3; PPT आ प्रात 16.8.

prācī'nam adv (*prā'c*) in the east. 76.3.

prāta' a PPT of *prā* to fill.

prī please. IX. PR प्रीणते 7.3; PT प्रीणानः 13.1; प्रीणाना (dual) 91.5; PF SB प्रियवत् 17.4; PT प्रिययाणाः 57.2.

pruṭh snort. I, IPF UN प्रीयत् 3.2.

preṅkha' m (*prā iṅkh-*) swing. 87.5; 88.3.

proṣṭhe-śayā a (*prōṣṭha veran-dah*) lying in the verandah. 55.8.

ba'ndhu m (*badh* to bind) relationship. 67.9; 72.2.

ba'ps (INT of *bhas-*) snap. PR PT बस्ततः 55.2.

barh (= *bṛh*) prosper, be great. I, VI P. CS PR IPV सन् बह्व 31.12.

barhis n grass seat; (secondarily,) sacrifice. 46.4; 75.8.

balī m offering. 18.19.

balihṛ't a (*hr-*) bringer of offering. 6.5.

bādh oppress, drive. I, A. PR बाधते 69.3; IPV अप बाधध्वम् 56.20; अप बाधताम् 50.2; PT बाधमाना 77.1; 78.2; AO UN वि बाधिष्ट 23.3; INT वि बाध्ये 36.5; वद्धये 61.4; PT वद्धयानः 69.1; प्र बाधयाना 95.1; PPT नि बाधितम् 83.6; बाधिताव 91.1.

bāha'va (= *bāhū*) m arm. 62.5.
bāhū m arm. 22.1; 25.1; 45.2; 79.2; 84.1; 98.4.

bī'riṣa m mid-air. 39.2.

budh know. I P. PR बोधामसि 21.1; IPV बोध 21.1; 22.4; आ बोध 22.3; बोधि 75.2; AO प्रति अनुत्समहि 81.3; प्रति अनुधन् 80.1; उद् अनुधन् 72.3; बोधि 91; 80.2; प्रति अबोधि 73.3; UN प्रति बुधन्तः 9.4; 78.5; PT बुधानः 68.9; PF SB बुधोपः 37.6; PT बुधुपानः 44.3; CS PR PT बोधयन्तः 44.2; बोधयन्ती 79.1.

budhna' m bottom. 34.16.

budhnyā a (*budhnā*) lying at the bottom. 6.7; 34.17; 35.13; 38.5; 56.14.

bṛh s. *bark*.

bradhna' a tawny. 44.3.

bra'hmakṛti f (*bra'hman kṛ'ti*) poetic work. 28.5; 29.2.

brāhman n (*bṛh-*) hymn. 1.20; 18.4 etc.

brahmān m (*bṛh-*) priest. 7.5; 33.11; 42.1.

brū speak. II A. PR उप ब्रूवे 44.3; प्रति ब्रूवे 31.6; ब्रूवन्ति 26.3; SB ब्रवः (2nd sing.) 60.1; ब्रवत् 64.3; PT ब्रुवाणः 36.2.

bhaktā a (PPT of *bhaj-*) allotted. 81.2.

bhaṅgurā'vat a (*bhaṅgurā* from *bhañj* to break) deceptive. 104.7.

bhaj distribute. allot. I P. enjoy. I A. PR IPV आ भज 27.1; 46.4; आ भजतन 56.21; PF वि भजाम 18.24; भेजे 18.16; भेजाते 39.1; वि भेजिरे 1.9; AO INJ भक्षि (1st sing.) 41.2; वि भाक् 18.13; OP भक्षीमहि 96.6; 98.6; PPT भजन्ते 81.2.

bhan speak. I A. IPF UN आ भनन्त 18.7.

bhāra m (*bhṛ-*) battle. 32.24; 82.9.

bhavitra n (*bhū-*) what is to be. 35.9.

bhas eat, devour. III. INT PR PT
वपतः 55.2.

bhā shine. II P. PR अभि वि भाति
5.2; भाति 9.3; आ भाति 10.1; वि भाति
9.4; IPV वि भाति 77.5; PT वि भाति
78.4; वि भाति: 35.10; 78.3.5.

bhānū m (bhā-) light, lustre.
3.6; 4.1; 6.2; 9.4; 34.7; 72.4; 75.3;
77.5; 79.1.

bhā's n (bhā-) lustre. 5.4; 8.2,
4; 10.1.

bhikṣ beg. I A. PR भिक्षते 32. 17;
PT भिक्षमाणाः 6.6; 10.3; 90.7.

bhid break, split. VII P. PR PT
भिन्दन् 104.21; AO UN अव भेद् 18.20.

bhī' fear. I A. PR भयते 58.2; भयन्ते
83.2.

bhī' f (bhī-) fear. 5.3; 60.10.

bhīs f (bhī-) fear. bhīṣā'
(instru.) 21.3.

bhuj enjoy. VII. PR SB भुजजामहे
81.5; AO OP भुजेम 52.2; 88.6.

bhuraṇa a (bhur to be active)
restless. 67.8.

bhū become. I P. PR भवति 44.4;
50.3; 83.3; भवन्ति 11.2; 32.17;
103.8; SB भवति 8.6; 70.6; OP भवेम
8.3; 52.1; 97.2; IPV भवे 32.11, 25;
75.2; 96.2; भव 7.1; 11.3; 15.14;
17.1; 30.1; 32.7, 25; 41.5; 46.2;
54.1; 96.5; भवतम् 82.9; भवतु 35.3,
7, 9, 10, 13; भवताम् 35.1; भवन्तु 17.5;
35.5, 7-12; 38.7; 50.4; PT भवन्तः
52.1; 1PF भवन् 10.5; 33.6; 83.4;
98.5; 104.21; भवन् 83.7; PF
भव 21.8; 100.6; भव 103.7; भवतुः
88.5; AO भव 76.2; 77.1; 79.3;
भवन् 61.5; UN भव 62.1; 68.6;
100.6; आ भव 20.2; अभि भूः 21.6;
INJ भव 104.7; भूः 19.10; भूय
19.7; 46.4; 62.4; अभि भूय 57.4; SB
भुवः 8.5; 32.11; भुव 32.13; 50.2;
परि भुव 31.8; अनु भुवन् 31.9; भुवति
86.2; IPV भूतम् 67.9; 93.2; 99.3; भूत

48.4; 56.22; अभि भूतम् 59.10; ABS
भूवी 104.18; PPT अनु प्र भूता 77.3.

bhū'man n (bhū-) creature.
34.7; 45.1; 69.2. earth. 34.19;
86.1.

bhūr'ṇi a (bhur to be active)
impetuous. 86.7; 87.2.

bhūṣ serve. VI P. PR IPV उप आ भूष
92.1; उप भूषतम् 74.3.

bhṛ bring, offer. I, III. PR भरे 13.1;
प्र भरन्ति 92.2; प्र भरन्ते 72.4; भरते (PS)
24.2; विभति 4.5; 33.14; 34.7; 87.4;
IPV आ भर 15.11; 20.7; 25.2; 32.7,
24.26; 77.4; 81.5; भरत 46.1; प्र भरष्वन्
4.1; 5.1; 13.1; 31.10; प्र भरष्व 88.1;
PS नि भियन्ते 21.2; PT विभ्रत् 33.14;
विभ्रत 74.4; 103.6; विभ्रती 77.2; भरमाणाः
2.4; PF उभार 56.4; आ उभार 33.10;
उभुः 18.19; PPT प्र भृतम् 91.5; प्रतिभृतय
91.6; संभृता (dual) 73.4; प्रतिभृता
(nom. plu.) 68.1.

bhṛmā m (bhram to wander)
mistake. 1.22 (s. n.).

bhṛ'mi m (bhram to wander)
wanderer. 56.20.

bhojā a (bhuj-) liberal. 18.21.

bhōjana n (bhuj-) enjoyment.
5.3; 18.15, 17; 19.6; 68.5; 74.2.

bhrāj shine. I A. PR भ्राजन्ते 55.2;
57.3; PT भ्राजमानः 63.4; वि भ्राजमानः
63.3.

bhreṣ slip, fall. I A. PR ब्रेषते 20.6.
mamścatú m a proper name. 44.3
(s. n.).

mamhanā' f (mamh to give)
bounty. 81.4.

ma'kṣ f (mṛks-mṛj?) fly. 32.2.
makṣú adv quickly. 56.15.

makṣūyú' a (makṣūy denom.
from maksú) seeking to go fast.
74.4.

maghā n (mamh to give) gift.
16.10; 19.10; 21.7; 26.4; 27.5; 29.1;
30.4; 57.6; 67.9.

maghadéya n (*magha'* *déya* from *dā-*) gift. 67.9.

maghāvan m (*maghā*) patron. 1.20; 5.9; 7.7; 12.2 (s. n.); 16.7,9; 20.10; 24.6; 32.15; 60.11 (s. n.); 67.9; 78.5; 95.3. a liberal. Indra. 26.1,2; 27.4; 28.5; 98.5. Uṣā. 75.5; 77.4; 78.4; 79.3.

majmán m greatness. 82.5.

matsará a (*mad-*) delightful. 73.4.

mad rejoice. I P. (cs) I A. gladden (with Soma as subject = *mand*) I P. PR मद्मि 49.4; 97.1; प्र मद्मि 57.1; OP मदेम 1.24; 19.8; 64.3; PT मद्मन्तः 59.7; मद्मन्ती; 6.4; 47.3; PS PT अनुमद्यमानः 63.3; FU PS PT अनुमाद्यस्व 6.1; IPF अनु अमदन् 18.12; PF (सोमः) ममाद् 26.1,2; SB ममदः 24.1; IPV (मदः = सोमः) ममत्तु 22.2; प्र अमदन् 18.21; CS PR मादयन्ते 11.1; SB मादयते 47.2; मादयाध्वे 59.6; IPV मादयस्व 23.5; 29.2; 92.5; मादयध्वम् 38.8; 48.1; मादयन्ताम् 2.11; 11.5; 39.5; 51.2; (मदाः = सोमाः) मादयन्तु 23.5.

máda m (*mad-*) wild joy. 20.4; 21.1; 24.3; 32.4; 37.1; 82.3; 90.1; 97.1. gladdening Soma. 22.2; 23.5.

mádyā a (*máda*) gladdening. 68.2; 92.1.

madryāc a turned towards me. 24.3.

madhūdghā a (*dōgha* from *duh-*) yielding the sweet. 101.1.

man think. *a'nu* consent; *pa'ri* neglect. I A, IV A. PR मन्ये 2.7; मन्तामेहे 66.12; 82.10; PT मन्यमानः 41.2; मन्यमानस्व 22.8; मन्यमानान् 98.4; PF अनु मन्ताते 31.7; परि मन्ताधि 93.6; AO UN मंसि (1st sing.) 88.2; SB परिमंसते 59.3; मंसन्ते 34.3; OP अनु मंसीध 38.6; INF मन्तवै 4.8.

manīṣā' f (*man-*) prayer. 22.4; 24.2; 34.1; 70.7; 85.1; 99.6.

manīṣin m (*manīṣā'*) wise man, poet. 22.6.

manuṣyā a (*mānus*) human. 89.5.

mānus m man. 8.2; 9.4; 70.2; 73.2; 99.3; 100.4.

mand rejoice. I A. gladden I P. s. *mad*. PR PT मन्दाना 94.11; IPV मन्दतु 22.1; AO अमन्दिपाताम् 103.4; UN अभि प्र मन्दुः 33.1.

mandrá a (*mand-*) delightful. 7.2; 8.2; 9.1,2; 10.5; 16.9; 18.3; 42.3.

ma'nman n (*man-*) hymn. 10.2; 13.1; 57.2; 61.2,6; 87.3; 94.1.

manyú m (*man-*) fury. 18.16; 36.4; 56.22; 60.11; 61.1; 86.6.

manyuma't a (*manyú*) furious. 104.3.

manyumī' a (*manyú mī'* from *mī-*) one who strikes with fury. 18.16.

ma'yās n pleasure. 32.8; 81.3.

mayū'kha m pin, peg. 99.3.

mayobhū' a (*ma'yās bhū'* from *bhū-*) source of joy. 40.6; 101.5.

martyatrā' adv (*ma'rtya*) among the mortals. (s. *devatrā'*). 52.1.

ma'rya m (*mṛ-*) youth, young man. 56.1,16.

mah be great. I A. worship, give. I. PR आ महे (3rd sing.) 97.2; OP सं महेम 2.3; IPV (cs) महय 23.1; 96.1; PT (cs) महयते 32.19; IPF INJ (cs) सन् महयम् 61.6; सन् महयन् 42.3; INT SB मगहन्त 52.2.

ma'h a (*mah-*) great. 1.24; 3.2; 12.1 etc.

maha' a (*mah-*) great. 6.2; 17.7.

maha'n a (*mah-*) greatness (only in instrumental). *mahnā'* 12.2; 18.8; *maha'bhiḥ* 37.1.

- maha'yat* s. *mah-* (cs).
ma'has n (*mah-*) power. 3.7; 43.4; 56.14; 58.2; 88.4.
mahādhana' n (*dha'na* secondarily, source of riches) battle. 32.25.
ma'hi a (*mah-*) great. 5.9; 53.2; 81.1; 82.1,10. adv greatly, mightily. 30.1 (s. n.); 97.3.
mahitva' n greatness. 40.5; *mahitvā'* (instru.) 13.2; 20.4; 23.3; 58.1; 61.4; 97.8; 99.1; 100.3.
mahin a (*mah-*) great. 31.11.
mahinā' instrumental of *mahimān*.
mahima'n m greatness. 2.2; 21.6; 22.8; 28.2; 33.8; 45.2; 75.1; 98.3.
mahinā' 21.4,9; 60.10; 86.1; 95.1; 96.2.
mahivṛ'dh a greatly prospering. 31.10.
mahisa' a (*mah-*) powerful. 44.5.
ma'hisvat a (*ma'his* = *ma'hi*) great. 68.5 (s. n.).
mā measure. III. PR *मिमाते* 82.6; IPV *उप मिमादि* 19.11; PT *मिमानाः* 18.15; PF *अनु ममिरे* 21.7; AO IPV *उप मादि* 26.5.
mā'trā f (*mā-*) measure. 99.1.
mādhui a (*ma'dhu*) lover of the sweet. 67.4.
mā'na m name of Agastya. 33.13.
mā'na m (*mā-*) palace. 88.5.
mā'nuṣa m (*ma'nus*) man. 7.4; 11.2; 22.6; 62.1. a human. 4.1; 5.2; 18.9; 67.7; 79.1. a man-loving. 75.2.
mānyamāna' a (cs PR PT of *man-*) who was made to think. 18.20 (s. n.).
māyā' f supernatural power (in bad sense). 1.10; 98.5; 99.4; 104.24.
māyīn a (*māyā'*) possessed of supernatural power (in good sense) 28.4 (Varuṇa); 82.3 (Soma).
māyū m (*mā* to hellow) voice. 103.2.
mārḍika' n (*mṛd-*) grace. 82.8; 91.2.
mā'vat a like me. 32.21. s. *tvā'vat*.
mās m month. 66.11; 91.2.
mita'jñu a (*mita'* from *mī* to fix; *jñu* = *jā'nu*; cf. *snū* = *sā'nu*) having fixed knees. 82.4; 95.4.
mita'dru a (*mita'* from *mā-*) runner of measured steps. 7.1; 38.7.
mitī f (*mī* to fix) fixture. 35.7.
mith oppose. I P. PR PT *मिथी* (f dual) 93.5.
mithatī f (*mith-*) crushing attack. 48.3.
mitha's adv (*mith-*) mutually. 38.5; 56.2,3; 76.5.
mithastūr a (*tūr* from *tṛ-*) vying with each other. 26.4.
mithuyā' adv (*mith-*) falsely. 104.13.
miyédha m sacrifice. 1.17 (s. n.).
mih shower. I. DS PT *नि मिदिशन्* 20.4.
mī destroy. IX P. PR *प्र मिनाति* 36.4; 63.3; 84.4; *मिनन्ति* 31.11; 47.3; 76.5; *प्र मिनन्ति* 103.9; IPF *INJ* *या मिनन्* 32.5; PF *मिमाय* 18.16.
mīḍhva's a (PF PT *mih-*) liberal. 15.1; 16.3; 40.5; 58.5; 86.7; 88.1; 97.2; 102.1.
muc release. VI. PF SB *वि मुनेत्* 88.7; IPV *वि मुमुक्तन्* 91.5; PPF *अमुमुक्तन्* 71.5; IPF *अमुषः* 13.2; AO OP *मुषीय* (1st sing.) 59.12; PRC *प्रति मुषीष्ट* 59.8.
mūni m (*man-*) sage. 56.8.
muṣāy (= *muṣ* to steal.) (denom) rob, steal. IPF UN *प्र मुषायद्* 18.19.
mūhur ā adv suddenly. 20.2.

mū'radeva a (*mūra'* from *mṛ* to destroy) having wicked gods. 104.24.

mṛ die. I A. AO OP मुरीय (1st sing.) 104.15.

mṛ kill. IX P. PR IPV मृण् 104.22. *mṛga'* m wild animal. 87.6.

mṛj wash, wipe. II. *nī* strike down. PR CS IPV मर्जयध्वम् 2.4; IPF UN CS मर्जयन्ते 3.5; 39.3; PF नि मर्जये 26.3; OP वि मर्जयति 95.3.

mṛḍ take pity. I, X P. PR SB मृदयति 87.7; IPV मृद 89.1-4; 93.7; मृदय 89.1-4; मृदत 60.10; मृदन्तु 56.17.

mṛḍika' n (*mṛḍ-*) grace, pity. 86.2; s. *mārḍika'*.

mṛṇ s. *mṛ* to kill.

mṛdh obstruct, neglect. I P. PR मर्धति 59.4; AO INJ मर्धः 25.4; मर्धिष्टम् 73.4; 74.3; मर्धिषत् 32.5.

mṛ'dh f (*mṛdh-*) negligence, obstruction. 43.3.

mṛdhra'vāc a (*mṛdhra'* from *mṛdh-* insulting) of insulting tongue. 6.3; 18.13.

mṛṣ forget, neglect. IV A. PR अपि मृषे 22.5; AO UN मृषन्त 18.21.

medha'sāti f (*médha* sacrificial food *sāti* from *san-*) acquisition of sacrificial food. 66.8; 94.6.

medhā f wisdom, skill. 104.6.

médhira a (*medhā'*) wise, skillful. 87.4.

mógham adv (*muh* to go astray) uselessly, falsely. 104.14, 15.

yakṣa' n (*yaj-*) unusual sight. 61.5.

yakṣadṛś a seer of a *yakṣa'*. 56.16 (s. n.).

yakṣín f (*yakṣa'*) possessed of a *yakṣa'*. 88.6.

ya'kṣu a (*yaj-*) sacrificer. 18.6, 19.

yaj worship. I. *ā'* win by worship; *a'va* remove by worship. PR

यजि 9.5, 6 (s. n.); 11.3; 17.3; 39.4; आ यजति 7.5; यजते 73.2; यजन्ते 36.5; यजान्ते 59.12; SB यजाति 2.10; 39.1; आ यजति 60.11; प्र यजति 100.1; OP अय यजेते 60.9 (s. n.); IPV यज 42.5; यजस्व 42.3; PT यजमानाय 16.6; यजमानस्य 57.2; PF PT यजानः 59.2; AO SB यज्ञत् 17.4; INF यजध्वे 2.7.

yajatā (*yaj-*) holy. 2.1; 75.7; 97.5.

yājatra a (*yaj-*) holy. 14.2; 35.15; 43.4; 52.3; 53.1; 57.1; 75.7; 88.1.

yajātha n (*yaj-*) worship. 10.5 (s. n.).

yājīṣṭha a (sup of *yaj-*) best worshipper. 3.1; 15.6.

yajñīya a deserving a sacrifice. 2.6; 32.13; 35.14, 15; 39.4, 6; 42.3; 95.3. favouring a sacrifice. 67.1.

yat strive. I A. urge. I P. PR यतति 36.2; सम् यतेते 93.5; यतन्ते 76.5; 79.2; PPT परियत्ताय 83.8.

yatarād pro. whichever. 104.12.

yāti pro. adv as many. 43.4.

ya'ti m (*yam-*) controller. 13.1.

yathāvasām adv (*vāsām* from *vaś-*) according to will. 101.3.

yantr' m (*yam-*) controller. 16.7.

yam control, extend, offer. I. PR यच्छते 55.2; यच्छन्ति 60.8; 79.2; IPV यच्छ 5.9; 16.8; 30.4; यच्छतम् 74.2; 82.1, 8; 83.9; 94.8; उदच्छध्वम् 43.2; यच्छन्तु 39.7; 62.3; 82.10; PT यच्छन्तः 78.3; यच्छमानाः 56.13; IPF अदच्छत् 18.17; PF उद् ययाम 38.1; येमुः 66.10; AO PS अयामि 23.2; 64.5; उप अयामि 92.1; SB नि यन्ते 27.4; 37.3; नि यन्म् 69.6; यन्तत् 101.2; यन्ततः (dual) 74.5; IPV यन्धि 88.6; प्र यन्धि 75.2.

yamūnā f name of a river. 18.19.

yāva m corn. 3.4.

yāvāsa n grass, pasture. 3.2; 18.10; 87.2; 93.2; 102.1.

yā'viṣṭha (-*ṭhya* only at the end of a Pāda of 8 or 12 Akṣaras) a (sup of *yūvan*) youngest. 1.3; 3.5; 4.2; 7.3; 10.5; 12.1; 16.10 (s. n.).

yāśas n fame. 15.12; 74.5; 104.11.

yāśa's a famous. 16.4; 21.2; 36.6; 42.5; 69.3; 75.2; 93.4.

yas be tortured, wear out. III P. PR IPV वयस्तु 104.2.

yahū m son, offspring. 15.11.

yahva' a youthful. 6.5; 8.2.

yahvi' f 56.22; 70.3.

yā go. II P. ā arrive. प्र यासि 92.3; उप याति 1.12; याति 38.6; 49.3; 75.6; 78.2; 95.1; परि याति 69.5; IPV याहि 9.5; 23.4; 29.2; 90.1; आ याहि 2.11; 11.1; 24.3,4; 30.1; उप याहि 28.1; अनु आ याहि 7.2; उप आ याहि 14.3; 92.5; प्र याहि 24.1; 29.1; यातु 45.1; 69.1,2; यातन् 67.3; 91.5; आ यातन् 53.2; 64.2; 91.6 etc. उप आ यातन् 71.2,4; 72.2; उप यातन् 69.6; 93.6; उप प्र यातन् 70.6; प्रति प्र यातन् 70.5; आ यातन् 59.5; PT याताम् (gen. plu.) 48.1; PF प्र वदुः 74.6; AO अदातुः 57.1; IPV यासिष्टम् 40.5; 67.10.

yā't PCL as long as. 88.4.

yātú m (*yā-*) attacking devil. 21.5; 104.21.

yātudhā'na m (*dhā'na* from *dhā-*) devil-monger. 104.15,16.

yātumāt a (*yātú*) sorcerer. 104.20,25.

yātumā'vat a (*yātú*) sorcerer. 1.5 (s.n.); 104.23.

yā'tr m (*yā-*) traveller. 34.5.

yāḍ advance, go. I A. PR PT वादमानः 69.3; वादमानः 76.5.

yā'ma m (*yā-*) march. 56.6; 69.2.

yā'man n (*yā-*) march. 58.2; 65.1; 66.5. attack, battle. 32.26; 85.1.

yā'van m (*yā-*) invader, enemy. 1.5.

yu separate. III P. PR SB युवन् 38.7; IPV युवन् 71.2; युवोतन् 71.1; युवोत 34.13; 56.9; 58.6; CS IPV वव 77.4; ववन्तु 44.3; AO PRC वि द्याः 104.15 (3rd sing.).

yu unite. II, VI. PR संयुजते 4.2; SB नि युजेते 40.2; IPV नि युजस्व 5.9; 92.3; नि युवोतन् 68.5; PT नि युवाना (dual) 91.5.

yugá n (*yuj-*) generation. 9.4; 70.4; 87.4.

yuj join, unite. I, II and VII. PR युजिज्म 19.6; युजे (1st sing.) 23.3; योजने 16.2; SB युजने 27.1; युजन् 36.4; IPV युज 42.2; युजताम् (PS) 42.1 (s.n.); PT (PS) युजमानम् 78.4; AO अयुजत 60.3; PT युजानः 69.5 (PS); 70.2; युजाना (f) 75.4; PPT युजतः 63.2; 69.2; युजताः 28.1; 79.2.

yúj m (*yuj-*) companion. 1.13; 31.6; 32.20; 43.5; 48.2; 95.4.

yújya a accompanying. 22.2; 36.7; 37.5; 39.6. n companion-ship. 19.9.

yudh overpower, fight. IV A. PR SB अभि युधाः 98.4; CS SB बोधवाः 98.4; PF युधुः 83.7.

yúdh f (*yudh-*) fight, battle. 18.7; 21.6; 82.4; 92.4; 98.3.

yudhmá m (*yudh-*) fighter. 20.3.

yup violate. PF युपेयि 89.5.

yuvayú a (*yuvay* denom from *yuva* = *yuvām*) devoted to you. 70.7.

yuvá'ku a (*yuva* = *yuvām*) devoted to you. 60.3; 67.4; 68.1, 7.

yusmá'ka = *yusmā'kam*. pro. yours. 59.9, 10.

yusmóta a (*yusma* = *yusmad* ūtá from *av-*) protected by you. 58.4.

yūthá n (*yu* to unite) herd. 60.3.

yéṣṭha (sup of *yā-*) best goer. 56.6.
yóga m (*yuj-*) harness. 67.8.
 active labour. 54.3; 86.8.
yogyā' f (*yuj-*) activity. 70.4.
yóni m (*yu* to join) home. 3.5; 4.5; 24.1; 70.1; 97.4.
yóṣaṇā f (*yu* to join) woman, wife. 2.6; 95.3.
yóṣā f (= *yóṣaṇā*.) 69.4; 75.5; 77.1.
yós n (*yu* to unite) bliss. 35.1; 69.5.
rakṣ guard, protect. I. PR अभि रक्षते 83.9; IPV रक्ष 15.13; रक्षतम् 50.1; रक्षु 15.3; PT रक्षनाया 61.3; AO SB रक्षिष्व 12.2.
rákṣas n devil. 15.10; 38.7; 104.1, 4.13, 22, 23, 25.
rakṣás m devil-monger. 1.13, 19; 104.7, 16-19, 21.
rakṣasvín a (*ra'kṣas*) devil-monger. 94.12.
raj rule. INT IPF UN इरज्यन्त (3rd plu.) 23.2.
rājas n region. 21.6; 34.16; 35.5; 64.1; 66.15; 68.3; 80.1; 87.2, 6; 99.1; 100.5.
rājiṣṭha a (sup of *raj* = *rj* to go straight) most straight. 51.2.
raṇ rejoice. I. IPF UN रणन्त 57.5.
rāṇa m (*raṇ-*) martial joy. 20.5.
raṇvā a (*raṇ-*) jovial. 54.3; 59.7.
raṇvāsamḍṛś a (*saṁḍṛś* from *sām ḍṛś-*) having a lovely appearance. 1.21.
rātna n (*raṇ-*) lovely gift. 16.6, 12; 17.7 etc.
ratnadhēya n (*dhēya* from *dhā-*) bestowal of lovely things. 9.5; 53.3.
rathirā a (*rātha*), possessed of a chariot. 7.4; 69.5.

rad dig out. I P. PR रदन्ति 60.4; IPV रदन्तु 62.3; IPF अरदः 79.4; अरदत् 47.4; UN रदत् 87.1; PF रराद 49.1.
radavasū a who digs out riches. 32.18 (s. n.).
radh yield, submit. IV P. PR IPV CS रन्धय 30.2; IPF CS नि अरन्धयः 19.2; अरन्धयत् 18.9; PF ररधुः 18.18; AO INJ रन्धिः 31.5; रीरधतम् 94.3.
radhrā a (*radh-*) submissive. 56.20.
rānti m (*raṇ-*) enjoyment. 18.10 (s. n.).
rāndhi f (*radh-*) subjugation. 18.18.
rāpas n (*rap* = *raph* to injure) injury. 34.13; 50.1-4.
ram stop. I P. rest. I A. PR CS रमवन्ति 56.19; AO UN रीरमत् 32.10; INJ नि रीरमन् 32.1.
rayī m wealth. 5.5; 32.21; 75.2; 76.7; 84.3, 4.
rā give. III, II. PR रासि 95.6; IPV रास्य 16.4; 79.4; 81.5; PF रे (1st sing.) 39.6; 59.5; 99.6; PT ररिवस (cf. अररिवस्); राणः 2.9; AO अराधयम् 59.4; SB रासते (3rd plu.) 45.3; रासन् 34.22; 40.6; OP रासीय 32.18; IPV रासन्ताम् 35.15; PPT रातः 67.7.
rā attack, bark at. IV P. PR रायसि 55.3-4; IPV राय 55.3.
rāj rule. I P. PR राजसि 32.16; राजयः 83.5.
rājyā n (*rāj-*) sovereign power. 6.2.
rātāhavya a (*rātā* from *rā* to give) one who has brought offerings. 19.6. to whom offerings are brought. 35.1.
rāti f (*rā* to give) gift. 1.20; 25.3, 4; 37.8; 38.5; 56.18.
rā'dhas n (*rādh* to give) gift. 15.11; 22.8; 96.2 etc.
rā'myā f (*ram-*) night. 9.2.

rāstrá n (rāj-) kingdom. 34.11; 84.2.

ric leave behind. prá excel. VII
P. PR रिपन्ति 71.1; PS उरिष्यते 32.12;
PF प्र रिषिचे 42.3.

rip f (rip to injure) enemy.
32.12. injury. 60.9; 104.18.

ripú a (rip to injure) wicked.
65.3; 104.10.

ribh praise. I P. PR PS रिभ्यते 76.7;
PT रेभन् 18.22.

ririkṣat a (ds of riṣ-) mur-
derous. 36.4.

riśá'das a (riś to tear ad-)
devourer of foes. 59.9; 66.7.

riṣ perish. IV P. injure. I P. PR
SB रेष् 20.6; AO SB रिष्य 33.4; AO
INJ रिषिः 89.5; PT रिषतः (accu. pl.)
15.13; DS PT रिषिहन्तः (gen.) 36.4.

riṣ f (riś-) injury. 34.17.

riṣany (denom from riṣaṇa
injury) injure. IPF INJ रिषन्ः
9.5.

rih lick. II. PR PT रिहले 2.5.

ru cry. II P. PR INT रोरवीति 101.1.

rukma m (ruc-) golden orna-
ment. 3.6; 56.13; 57.3; 63.4.

ruc shine. I A. PR वि रोचते 3.6; वि
रोचते 8.4; PT रोचमानः 3.9; 62.1; PF
उपो रूच्ये 77.1; AO PS अरोचि 10.2;
77.2; PT रुचानः 69.1; रुचानाः 56.13.

ruj break. VI. IPF INJ रुज् 75.7.

rudh obstruct. VII. ABS निरुध् 6.5.

rúśat a (PR PT of ruś to shine)
bright. 77.2.

ruh ascend. I P. AO अरुहत् 60.4;
आ अरुहत् 83.3; SB रुहत् 88.3.

rékṇas n (ric-) inheritance.
4.7; 40.2.

rej tremble. I A. PR रेजन्ते 21.3; CS
रेजयन्ति 57.1; PT रेजमानाः 60.10.

rebhá m (ribh-) bard. 63.3.

revát a (rái) rich. 1.23; 42.4.

raf m (rarely f) (rá-) wealth.
ráyā' (instru.) 43.5 etc. ráyé
(dat.) 9.6 etc. ráyāḥ (gen.)
4.6,7 etc. rá'yaḥ (nom. and
accu. plu.) 18.20; 34.23 etc.
ráyāḥ (accu. plu.) 32.19; 57.6.

rohit f mare. 42.2.

loká m (ruc-) brightness,
freedom. 20.2; 33.5; 60.9; 84.2;
99.4. (always preceded by u).

vak = vanḥ meander. I A. PF वक्ते
21.3.

vakṣ grow. I A. PF वक्से (3rd
sing.) 8.2.

vakṣátha m (vakṣ-) rise,
growth. 33.8.

vagnú m (vac-) voice. 103.2.

vac speak. III. PR विवक्ति 6.1; 22.5;
67.1; विवक्ति 68.4; 72.3; PS उच्यते
82.2; PF उवाच 87.4; प्र उवाच 98.3;
वक्से (2nd sing. A) 100.6; AO PS
प्र अवाचि 70.1; INJ प्र बोधन् 98.5; आ
बोचे 73.2; प्र बोचः 1.22; 62.2; 86.4;
बोचत् 87.4; UN प्र वाचि 58.6; OP बोचि
93.7; बोचिम 28.5; IPV अपि बोचन्
83.2.

vaj grow strong. PR CS PT
वाजयन् 24.5; 32.11.

vat win. I P. PR OP अपि वतेम 3.10;
PT अपि वतन्तः 60.6.

vad speak. I. PR वदति 103.5; सम् वदे
80.2; वदयन् 103.5; SB प्र वदति 33.14;
IPV प्र वद 101.1; PT वदन्तम् 103.3;
104.13; वदन्तः 103.6,7; AO प्र अवादिषुः
103.1.

vadh kill. I P. AO INJ वधीः 46.4.

vadhá m (vadh-) weapon.
56.17; 104.4,16,20,25.

vadhánā f = vadhá. 83.4.

vádhar n = vadhá. 25.3.

vadhasná m = vadhá. 6.5.

vadhū' f (vah-) mare, bride. s.
vadhū'mat.

vadhū'mat a joined with a
vadhū'. 18.22 (s. n.).

vādhriṇāc a (*vādhri* impotent, from *vadh-*) of impotent words. 18.9.

van win. I, VIII. PR वनवः 2.7; SB वनाति 15.4; OP वनेम 47.1; वनेमहि 94.9; PT वनवता 83.4; वनवानः 88.7; IPF UN वनवन् 48.3; PF वनम् 37.5; AO IPV वनव 17.5; INT PT वनवत् 81.3 (s.n.).

vānanvat a (s. under *van-*) repeated winner. 81.3 (s.n.).

vāniṣṭha a (sup of *van-*) best winner. 10.2; 18.1.

vanuṣy (denom from *vanūs*) hate. PR वनुष्यति 82.1; PT वनुष्यतः (ablative) 1.15; 4.9; 56.19.

vanūs m (*van-*) rival. 21.9; 25.3; 38.5; 83.5; 97.9.

vantr' m (*van-*) winner. 8.3.

vand greet. I A. PR वन्दे 6.1; वन्दते 73.2. PT वन्दमानः 6.1.

vāndanā n (*vand-*) meek devil. 21.5. bending poison. 50.2.

vap sow, drop. I. IPF UN अग्नि वपन्त 56.3.

vāpus n wonderful sight. 66.14; 88.2.

vāyas n (*vī-*) vitality. 36.5, 9; 45.4; 58.3; 97.1. vital food. 69.4.

vayā' f (*vī-*) branch. 40.5.

vayūna n (*ve* to weave) custom, holy usage, law. 75.4; 100.5.

vāra m (*vṛ* to choose) choice gift. 54.3. *vāram* adv better. 1.4.

vāram ā', *vā'reṇā*, *vā'rāya* adv according to wish. 5.2 (s.n.); 6.6; 54.3 (s.n.); 59.2; 65.4; 70.5, 6.

va'rivas n (*vṛ* to choose) freedom, bliss. Used with *dhā*, or *kr*. 27.5; 47.4; 48.4; 62.6; 63.6; 98.3.

varivasy (denom from *va'rivas*) give happiness. PR PT वरिवस्यन्तः 56.17.

va'rivrjat a (s. *vṛj*) repeatedly bending. 24.4.

varuṇadhrūt a (*dhrūt* from *dhvṛ* to injure) hater of Varuṇa. 60.9.

varuṇāni' f Varuṇa's wife. 34.22 (s.n.).

varūṭr' m (*vṛ* to surround) defender. 21.8. *vārūtrī* f 34.22; 38.5; 40.6.

vārūtha n (*vṛ* to cover) protection. 19.7; 20.8; 30.4; 32.7; 53.2; 88.6.

vartanī f (*vṛt-*) way, wheel-track. 18.16; 69.3. s. *ghṛtāvartanī*.

vartīs n (*vṛt-*) path. (with *yā-* = go on a round.) 40.5; 67.10; 69.5.

vārdhana a (*vṛdh-*) increaser. 22.7; 101.2.

va'rpas n body. 68.6; 100.6.

va'rman n (*vṛ* to cover) armour. 31.6.

valgū a (*valg* to prance) beautiful. 68.6.

valśa m branch. s. *śahasravalśa*.

vavakṣé s. *vac*. 100.6.

vavakṣé s. *vakṣ*. 8.2.

vavra' m (*vṛ* to cover) abyss. 104.3, 17.

vaś desire. II, III P. PR वशि 98.2; विवष्टि 16.11; PT वशन् 98.2; वशन्ता 42.5; 91.2; वशतः (accu.) 17.2; 39.4; वशते 93.1; वशतीः (nom.) 17.2; (accu.) 10.1; PF वावशानाः 56.10; FU PT वशेन्यः 3.9.

vaśa m (*vaś-*) desire. s. *yathāvaśam*. 101.3.

vas (*ucch*) shine. I P. PR उच्छति 75.5; उच्छन्ति 72.4; SB वि उच्छान् 18.21; 30.3; IPV उच्छ 76.6; 77.4; अत्र उच्छन्तु 104.23; उच्छन्तु 41.7; PT उच्छन्ती 76.7; 81.1, 4; वि उच्छन्ती 79.5.

vas wear. II A. PR वसते 69.5; PT वसनाः 97.6; AO INJ वि वसः 8.3 (s.n.).

vas dwell. I P. PR CS वाससि 37.6.
 vasaṇya' n (va'su) treasure.
 37.3; 56.21.
 va'su m (vas to shine) god. 5.9;
 10.4; 31.3,4; 35.6; etc. n riches.
 18.1; 25.2; 75.5 etc. a rich.
 s. va'syas.
 vasutvana' n (va'su) riches.
 81.6.
 va'sudhiti a (dhiti from dhā-)
 bestower of riches. 90.3.
 vasuva'ni (va'ni from van-)
 winner of riches. 1.23.
 vasūyū a (va'su) longing for
 riches. 1.6; 32.2; 34.21; 67.4,5.
 va'stu f (vas to shine) shining.
 va'stoḥ adv at day-break. 1.6;
 (uṣa'sām) va'stoḥ 10.2.
 va'syas a (comp of va'su rich)
 better, richer. 32.19.
 vah carry. I P. PR वहति 81.3; वहति
 63.2; 66.14; वहि 1.18; 78.1; वहन्ति
 18.23; 60.3 etc.; आवहन्ति 78.4; IPV
 वह 90.1; आवह 1.24; 10.4; 16.4, 9,
 etc.; आ वहतु 37.1; आ वहेधाम् 71.3;
 आ वहन्तु 41.6; 67.4; नि वहतम् 69.5;
 PR वहन्ता 70.3; 71.2; वहन्तः 75.6;
 वहन्ती 77.3; वहमानः 45.1; PF उद् ऊह्युः
 69.7; नि ऊह्युः 71.5; AO OF नि ऊह्यत
 37.6; INF वाहे 24.5.
 vahatū m (vah-) offering. 1.17.
 vāhni m (vah-) horse. 73.4
 (s. n.). priest. 7.5; 75.5; 82.4.
 Agnl. 16.9,12.
 vāhyeṣayā a (vāhya from vah,
 a movable bed) lying on Vah-
 yas. 55.8.
 vā blow. II P. PR अनु वाति 3.2; IPV
 मनि वातु 33.4.
 vā feel exhausted. IV P. PR
 वायस्ति 67.8.
 vā weave. (ve-) I P. PR PT
 वयन्तः 33.9; PU PT वयिष्यन् 33.12.
 vā'ja m sacrificial food. 1.3.
 reward in food, strength etc.

5.9; 19.6,11; 21.7; 23.4; 25.5; 26.5
 93.6 (s. n.) etc. battle. 38.8;
 67.5. name of one of the Ṛbhus.
 36.8; 37.1,4; 48.1-3.
 vā'japatnī (f of vā'japati) mis-
 tress of rewards. 76.6.
 vājay (denom from vā'ja) long
 for rewards. PR PT वाजयन्तः 90.7.
 vājīn a (vā'ja) powerful. 1.14;
 7.1; 32.14 etc.
 vājīnīrat a (vājīnī mare or
 riches) very rich. 69.1; 75.5;
 96.3 (s. n.).
 vāmā n (van-) wealth. 18.1;
 27.4; 71.2; 78.1.
 vā'rya n (vṛ to choose) choice
 gift. 2.7; 15.11; 16.5; 17.5; 24.6;
 25.6; 42.4.
 vāraśāna s. vaś- desire and
 vāś- bellow.
 vāś bellow. I A. PR PT वावशानाः
 5.5; 36.6.
 vā'stu n (vas to dwell) home.
 54.1-3; 55.1.
 vā'hiṣṭha a (sup of vah-) best
 carrier. 37.1.
 vī m bird. 104.18.
 vīgrīva a (grīvā') having no
 necks. 104.24 (s. n.).
 vic di-stingui-h. III P. PR विवेक्षि
 3.4; PPT प्रविक्ताः 85.3.
 vīcetas a (cētas) wise. 7.4; 27.2.
 vijā'man a (jā'man from jan-)
 connected with two. 50.2.
 vitta' (vid to find) s. sa'na-
 vitta.
 vid find. II, VI. PR विस्ते 99.1; विदे
 (3rd sing) 40.5; विन्दते 32.21; IPV
 विन्द 13.3; 18.18; PT स्तु विदानः 44.4;
 IPF अनु अविन्दन् 76.4; PF विविदे 7.1;
 विविदुः 90.4; SB विविदत् 21.6; AO
 अविदत् 89.4; अवेदि 8.2; INJ विदत्
 50.1-3; INT SB वेविदान 24.6; PPT
 विच 42.2.

vid know. II. PR IPV विदि 31.4;
 विदन् (dual) 72.2; PF देद 2.10;
 56.2; वि 99.1; विदुः 34.2; अतु विदुः
 33.7; विदे 56.2; PT विदाम् 1.24; 10.2;
 21.4; 87.4 etc.
vidātha n (*vid* to know) sacri-
 ficial assembly. 21.2; 57.2; 66.10;
 73.2; 84.3; 93.3,5; 99.6.
vidathyā a (*vidātha*) honoured
 in or belonging to the assembly.
 36.8; 40.1; 43.3.
vidūs a (*vid* to know) wise.
 18.2. *vidūṣṭara* a wiser. 16.9.
vidmān n (*vid* to know) know-
 ledge. 4.1.
vidh worship, dispose. VI P. PR
 or विधेम 14.2; प्रति विधेम 63.5; PT
 विधते (dat.) 16.12; 75.6.
vidhartṛ m (*vi dhṛ*–) supporter.
 7.5; 41.2; 56.24.
vip shake. VI, I. PR CS विपयन्ति
 21.2.
vipanyū a (*vi pan*–) praiseful.
 94.6.
vipipānā a (PF PT of *vi pā* to
 drink) who has drunk. 22.4.
vīpra m poet. 15.9; 22.4; 31.11;
 56.15; 58.4; 61.2 etc. a eloquent.
 2.7; 38.8; 43.1; 44.2; 66.8.
vibhīḍaka m dice. 86.6.
vibhū- ū' a (*vi bhū*–) mighty.
 48.1,2.
vibhṛtra a (*vi bhṛ*–) extending
 oneself. 43.3.
vimā'na m (*vi mā*–) measurer.
 87.6.
virapśā m (*rapś* to burst)
 bursting shower. 101.4.
vivakvāt a (*vac*–) eloquent.
 67.3 (s. n.).
vivaṣṭi s. *vaś*– 16.11.
vi'vāc f (*vac*–) wordy duel. 23.2;
 30.2.
viṇās (ps of *van*–) serve. PR आ
 विनसे (1st sing.) 6.2; 58.5; SB आ

विवासात् 100.1; PT आ विवासान् 72.3; आ
 विवासातः-ताम् 94.11; 104.21.
viś enter. VI P. PR PT आ विशन्
 55.1; CS विवेशन् 45.1; PF आ विवेश
 9.3; PPT प्रविष्ट 49.4.
viśvādhā adv in every way.
 22.7.
viśvādhāyas a possessed of all
 foods. 4.5.
viśvapīś a (*piś*–) all-decorating.
 57.3; 75.6.
viśvāpsmya a (*psmya* from *psā*
 to eat) full of all foods. 42.6;
 71.4.
viśvāyat a (*śvi* to grow) vari-
 ously spreading. 50.1.
viśvāvāra a (*vā'ra* from *vṛ* to
 choose) having all lovely gifts.
 5.8; 7.3,5; 10.4; 16.5; 70.1; 77.5;
 84.4; 91.6; 92.1; 97.4.
viśvaśūc a (*śuc*–) all-illumina-
 ting. 13.1.
viśvāha adv everywhere. 21.9.
viśvā'yu a life-long. 34.11.
viśvā'hā adv (*viśva āhā*) always.
 98.1.
viś seize, execute, undertake.
 III. PR विद्वेक्षि 3.4; PF विवेप 21.4; SB
 विवेपः 37.5; PPF अविवेपः 19.5; INT
 PT देविषाणाः 18.15.
viśuṇa a (*viṣu*) variously
 inclined. 21.5.
viśurūpa a (*viṣu*) of varied
 form. 27.3; 84.1.
vispitā n calamity. 60.7.
viśvac a (*viṣu ac* to go) variously
 moving. 18.6; 85.2. adv
 variously. 34.13; 43.1.
viśvadryāc a (*viṣu dri ac* to
 go) turning everywhere. 25.1.
visargā m (*vi sṛj*–) released
 flow. 103.9.
viśṛṣṭadhcnā a (*dhcnā* stream)
 whose stream is released. 24.2
 (s. n.);

- vī* approach, enjoy. II P. PR वेदि 16.5; वीथः 82.7; IPV वीदि 17.3; वीतम् 68.1; वेतु 15.6; प्र वेतु 42.1; व्वन्तु 1.18; 19.6; 57.6; PT व्यन्तः 27.5; PF प्रप्र विताय 6.3; PPT अनि वीता 27.4; वीततमानि 1.18.
- vidūpāni* n (*vidū* strong) whose hands are strong. 1.14; 73.4.
- vitī* f (*vi-*) feast, enjoyment. 16.4; 57.2; 68.2.
- vīrayā'* f (*vīray* denom from *vīra*) desire for a son. 90.1.
- vṛ* cover. V. *āpa* uncover; *pāri* surround; *vi* open. PR प्र वृणीति 82.6; वृषते 32.16; IPV अप वृषि 27.2; AO अप आवर् 75.1; 79.1; वि आवर् 95.6; PPT वृतामः 33.5; परिवृत् 27.2.
- vṛ* choose. IX. PR आ वृणे 59.11; वृणीमहे 97.2; IPV वृणीष्व 19.9; PT वृणानाः 18.12; IPF अवृणीत 33.2; परि अवृणीत 69.4; AO PT उराणाः 73.3; PPT वृन्ः 7.5.
- vṛ'ka* m wolf. 68.8.
- vṛj* bend. VII. *nī* strike; *prā* offer; *pa'ri* avoid; *sa'm* collect. PR प्र वृज्जते 2.4; IPV परि वृजन्तु 46.3; 60.9; OP परि वृज्याः 84.2; INT PT वरीवृजत् 24.4; IPF UN निवृज्य 18.12; PF प्र वृजे 39.2; AO सम् अवृजत् 3.4.
- vṛjāna* n (*vṛj-*) following. 32.27; 61.4; 99.6.
- vṛjinā* a (*vṛj-*) crooked. 104.13. crookedness. 60.2.
- vṛt* turn. I A. PR CS सम् आवर्तयन्ति 79.2; IPV CS प्र वर्तय 104.19; वर्तयतम् 104.4,5; आ वर्तयन्तु 43.1; 71.3; PT CS वि वर्तयन्तोम् 80.1; PF SN आ वर्तयत् 85.4; OP आ वृत्त्याम् 36.4; 84.1; आ वृत्त्याम् 27.5; आ वृत्त्याः 42.3; आ वृत्ताय 93.6; आ वृत्तीत 68.4; AO अनि आ अवर्त् 59.4.
- vṛ't* f (*vṛ-* to oppose) army. 98.4.

- vṛtra'* n (plu.) (*vṛ* to oppose) enemy. 19.4; 22.2; 23.3; 25.5; 30.2; 31.3; 48.2 (sing.); 83.1,9; 85.3; 92.4. *Vṛtra*, the demon (m) does not occur in this Maṇḍala.
- vṛtraha'tya* n (*ha'tya* from *han-*) battle. 1.10; 19.3,10; 32.15.
- vṛdh* grow great. I A. strengthen. I P. PR वर्धन्ति 12.3; वर्धते 101.3; SB वर्धत् 68.9; IPV वर्ध 95.6 (s n); वर्धस्य 8.5; वर्धन्तु 99.7; CS वर्धयन्ति 57.7; 77.6; CS PT वर्धयन्ती 90.6; PF वर्धये 5.1; 95.3; वृधाते 7.5; वृधन्तुः 97.8; वृधुः 60.5; IPV वृधरव 19.11; PT वृधानः 5.2; वृधानम् 1.12; 104.4; AO अवृधन् 36.7; PT वृधान 99.1; PPT वृधम् 18.12.
- vṛ'dh* f increase, prosperity. 24.1.
- vṛdha'* m prosperer. 30.1; 32.25; 91.1.
- vṛṣ* shower. I P. AO अनि अवर्षत् 103.3; PPT अनि वृष्टः 103.4.
- védana* n (*vid* to obtain) property. 32.7.
- védas* n (*vid* to obtain) property. 15.3; 19.1.
- védīyas* a (comp from *vid* to know) better knower. 98.1.
- vedyā'* f (*vid* to know) secret lore. 21.5.
- vedha's* m (*vidh-*) disposing priest. 26.3; 37.6. Disposer (deity). 46.1.
- veśī'* f (*viś-*) needle. 18.17.
- vaiśantā* a (*veśanta* a pord. s. *Sāyana*) tubful. 33.2 (s. n.).
- vodhṛ'* m (*vah-*) carrier. 69.1; 71.4.
- vyac* extend, contain. III P. IPF अविव्यत् 18.8; सम् अविव्यत् 63.1; UN विव्यत् 21.6.
- vyadh* = *vidh* pierce. IV P. PR IPV विध्वनम् 104.3,5; PPT अव विधम् 69.7.

vyā = *vye* cover, put on. IV P. *a'pa* (= *a'po*) uncover. PR अणे व्यति 81.1; IPF अव्ययम् (1st sing.) 33.4.

vyūś = *vyūśti* f (*vi vas* to shine) flash. 81.2.

vyūśti = *vyūś*. 69.5; 71.3.

vra'jana n (*vraj* to go) course. 3.2.

vraśc cut. I P. IPF अव अवश्यम् 18.17.

śams praise. I P. PR प्र संतामि 100.5; संतामि 19.9; IPV संत 31.2; 61.4; PS संस्यन्ते 56.23; PT संस्यमानः 8.3; PPT प्र संस्ता 84.3; प्र संस्तान् 1.10; प्र संस्तम् 1.1, 5; 90.2; FU PS PT संस्यम् 19.8.

śa'msa m (*śams-*) praiseful speech. 25.2; 34.12; 35.2; 56.19. commendation. 25.3.

śak enable, give. II P. be able. II, V P. AO IPV शक्नन् 67.5; 68.8; AO INJ आ शकः 20.9.

śakra' a (*śak-*) helpful, powerful. 20.9; 104.20, 21.

śa'kvarī f (f of *śa'kvan* from *śak-*) helpful. 73.4 (s.n.).

śagma' a (*śak-*) enabling, powerful. 54.3; 60.5; 97.6.

śa'cī f (*śak-*) power. 6.4; 67.5; 69.4; 92.2.

śata'bhujī a (*bhuj-*) having a hundred enjoyments. 15.14 (s.n.).

śata'mūti a (*śata'm ūti*) having a hundred favours. 21.8.

śata'yātu m name of Vasistha's descendant. 18.21 (one who is a match for a hundred Yātus).

śata'rcas a (*rcas* from *rc-*) having a hundred praises. 100.3.

śatōti a 68.3. s. *śata'mūti*.

śatrūy (denom from *śa'tru*) be inimical. PR PT शत्रुयन् 20.3.

śad triumph. 'PR PT शशिदानाम् 98.4; शशिदानाम् 104.24.

śa'm n bliss. 6.2; 8.6 etc.

śamitr' m (*śam* to work) plous worker. 2.10 (s.n.).

śaraṇa' a (*śr* to shatter) protecting. 93.5; 101.2. n protection. 19.8.

śa'ru f (*śr* to shatter) arrow. 71.1; 85.2.

śa'rdha n (*śrdh-*) powerful host. 56.8.

śa'rdhas n (*śrdh-*) power. 44.5. powerful host. 59.7.

śa'vas n (*śū-*) strength. 21.9; 27.1 etc.

śavasāna' a (*śū-*) mighty. 93.2.

śa'viśtha a (sup of *śū-*) strongest. 21.5.

śāśvat a much, many. 1.3; 18.18; 19.1; 32.27; 93.6; 94.5; 101.6.

śā = *śo* sharpen. III. *nī* strike, sharpen. PR नि शिशाणि 18.11; शिशोणि 104.20; IPV शिशोहि 18.2; आ शिशोहि 16.6; नि शिशोहि 19.8; सं शिशोषि 104.19; नि शिशोतम् 104.1; PT नि शिशानः 3.5 (s.n.); IPF नि शिशिषात् 18.24; PPT नि शिशाः 18.6.

śāktā m (*śak-*) teacher. 103.5.

śā'pa m floating dirt. 18.5 (s.n.).

śāśadāna s. *śad-*

śās guide, rule. II P. PR IPV अ शसाणि 1.20, 25.

śā's f (*śās-*) rule. 48.3.

śikṣ (ps of *śak-*) enable, give. PR OR शिष्यम् 32.19; IPV शिष्य 27.2; 32.26; PT शिष्यन् 19.2; 20.7; 87.4; शिष्यमाणः 103.5; IPF शिष्यतम् 83.8.

śithira' a (*śrath-*) loose. 45.2. n safe place. 71.5.

śiprīn a (*śiprā* jaw) having good jaws. 25.3.

śiva a kind. 9.3; 18.7; 19.10; 22.9; 34.15; 50.4, n bliss. 73.4 (s.n.).

शृण्वन्तु 35.14; 44.5; CS श्रवयतम् 62.5;
DS शृण्वन्तः 19.2; IPF अशृणोः 29.4; PF
PT शृण्वन्ता 70.5; AO अश्रोत् 33.5; SB
श्रवत् 32.5; उप श्रवत् 95.4; IPV शृषि
22.4; 38.2; उप शृषि 32.1; हृतम् 62.5;
68.2,8; श्रोत (2nd plu.) 39.3; PPT
श्रुतः 32.17; श्रुतम् 18.12.

śrūtkaṛṇa a (*śru-*) having
attentive ears. 32.5.

śrūtya a (*śru-*) famous. 5.9.

śruṣ hear. PR PT श्रोयमाणा 7.6; 51.1.

śruṣṭi f (*śruṣ-*) willing attend-
ance. 18.6,10; 40.1. *śruṣṭi'* adv
(instru.) willingly. 39.4.

śruṣṭivān a (*śruṣṭi*) obedient.
73.3.

śrómata n (*śru-*) fame. 24.5.

śvas = *śuṣ* breathe. ā streng-
then. PR PT आशुषाणाः 93.8.

śvit shine. AO अश्वत् 77.2.

śvityāc a (*śviti* ac to go) white-
robed. 33.1; 83.8.

saṁyāt a (*sām yat-*) uninter-
rupted. 102.3.

saṁvāraṇa n (*sām vṛ* to cover)
enclosure. 3.2.

saṁvidānā a (*sām vid* to find)
agreeing. 44.4.

saṁśād f (*sām sad-*) company.
4.3; 54.3.

sākhi m friend. 18.6; 19.10;
34.15; 55.1; 68.7; 88.6 etc.

sakhyā n (*sākhi*) friendship.
7.2; 18.12,21; 22.9; 54.2; 72.2;
82.8; 88.5.

sac cling to. I, III. PR सत्त्वावहे 88.5;
सिपक्षित 70.2; 91.3; सत्तन्ते 5.5; 33.7;
61.5; 91.6; अग्नि सत्तन्ते 72.1; 90.5; IPV
सिपक्षित 37.8; 97.3; अनु सत्तत् (2nd
plu.) 18.25; सत्तन्ताम् 104. 14; PT
सत्तत् (accu. plu.) 97.4; IPF INJ
सत्तत् (3rd plu.) 2.4; UN 90.3;
सत्तत् 5.4; 74.5; OP सत्त्वमिदि 39.6;
51.1; 54.3.

sa'cā adv (*sac-*) together with.
22.4; 81.2. (with loc.) 1.21,22;
32.2; 59.3; 93.8.

sajū'h adv (*juṣ-*) together
with. 34.15 (with loc.).

sajōṣa a (*juṣ-*) agreeing with.
34.23; 38.4; 48.4; 60.4.

sajōṣas a (*juṣ-*) agreeing with.
5.9; 10.4; 24.4; 72.2. adv 3.1.

sata's adv equally. 104.21.

satyā a (*sāt*) unfailing. 17.5;
83.4,7; 90.5. truth. 35.12; 56.12.

satrā' adv indeed. 25.5; 31.12;
32.16; 93.5.

satrā'c a (*satrā'* ac to go) going
together. 56.18; 100.1.

satrāsā'h a (*sah-*) all-over-
powering. 20.3.

sātvan m fighter. 20.5.

sad sit. I P. PR आ नि पदति 16.8;
PT सितम् 34.16; IPF INJ नि सितम्
30.3; PF नि पद 59.7; आ सितम् 70.1;
आ सत्ता 4.5; 6.6; नि सत्ता 15.2; उप
सितम् 33.9; AO आ सत्ता 11.2; सत्तादि
7.5; UN नि सत्ता 73.2; INJ नि सत्ता
1.11; परि सत्ता 4.6; IPV नि सत्ता 11.1;
आ सत्ता 57.2; 59.6; आ सत्ताम् 42.5;
आ सत्ताम् 91.4; आ सत्ता 97.4; आ सत्ता
2.8; 43.3; PT नि सत्ता 70.3; PU PT
परिपक्षम् 4.7; उपसत्ता 15.1; PPT सत्ता
42.2; 56.18.

sādam adv always. 2.3; 11.2;
41.7.

sādas n (*sad-*) seat. 85.3.

sadāsā' a (*sā'* from *san-*) always
winning. 39.6.

sadhamā'd m (*sadhā mad-*)
feast-companion. 18.7 (s. n.);
43.5; 76.4.

sadhamā'da m (*sadhā mad-*)
sacrificial feast. 22.3; 32.1.

sadhāstha n (*sadhā sthā-*)
common home. 39.4; 60.3; 97.6.

san = *sā* win. VIII P. PR OP
सनुयाम 25.5; PT सन्तः 52.1; IPF

- असन्वन् 18.1; PF PT सप्तान् 87.2; AO
OP सतेम 52.1; DS सिषासति 32.14, 20;
FU PT सनिष्यन् 100.1 (or PR PT of
सनिष्य).
sāna a old. 19.6. s. sanā't.
sānavitta a (vittā from vid to
find) found (so known) from
old days. 42.2.
sanā't adv (abl of sa'na) from
old days. 32.24; 56.5.
sanī m (san-) acquisition. 79.5.
sanisy (san-) seek to win. PR PT
सनिष्यन् 100.1.
saniṣyū a (saniṣy-) seeking to
win. 94.6.
sāniḍa a (niḍā) having a common
home. 56.1.
sānemi adv (nemī) completely.
38.7; 56.9.
sap serve. I P. PR अभि सप्तन्ते 38.5;
IPF असपन्त 83.8; AO INJ सप्तन्त
43.4.
saparyū a (sapary to worship)
respectful. 2.4; 94.10.
sāpti m (sap-) horse. 43.2.
saprā'thas a (prath-) extensive.
31.6; 77.2; 82.10.
sābā'dhas adv (bādh-) inspi-
ringly. 8.1 (s.n.); 26.2; 53.1;
61.6; 94.5.
sama'd f (mad-) battle. 30.3;
34.6.
sama'dvan a (sama'd) seasoned
fighter. 20.3.
sa'mana n (sama') festive gather-
ing. 2.5.
samanagā' a (sa'mana gā-)
visitor of gatherings. 9.4 (s.n.).
sa'manta a (sām a'nta)
adjoining. 80.1.
sa'manyu a (manyū) furious.
25.1.
sama'yā adv (instru. of samā')
equally. 66.15.
samarya' n (sa'm r-) clash,
battle. 19.2; 23.1.
samaryā a (samara') belonging
to battle. 70.6.
samaḥa adv (sama) equally.
89.3 (s.n.).
samitha' n (sa'm i-) battle.
83.9; 100.6.
samīka' n (sām ac to go)
battle. 21.9.
samudra' m ocean. 6.7; 33.8;
35.13; 55.7; 68.7; 69.7; 70.2;
88.3; 95.2.
sa'mṛti f (sa'm r-) clash,
attack. 60.10.
samṛ'dh f (sa'm ṛdh-) prospe-
rity. 103.5.
sambha'raṇa n (sa'm bhṛ-)
collection. 25.2.
sayā'van a (sa yā'van from
yā-) companion. f sayā'varī
31.8.
sayā'varī f s. sayā'van.
sa'rga m (srj-) release. 18.11.
race-horse. 87.1.
sa'rratāti f completeness. (s. on
39.1.) 18.19; 57.7.
savā m (sū-) instigation. 38.4.
sa'vana n (su-) pressing of
Soma. 22.6.7; 23.5; 29.2; 32.6;
37.1; 69.6; 97.1.
saśca't m (sac-) rival. 97.4. s.
asaśca't.
sas sleep. II P. PR IPV सस्तु 55.5;
सस्तु 55.5.
sasava's (PF PT of san-) victo-
rious. 87.2.
sasaḥva's a (PF PT of sah-)
overpowerer. 92.4.
sasva'r adv secretly. 59.7;
60.10.
sasva'rtā (= sasvār) adv secretly.
58.5.
sah overpower. I. PR सहन्ते

- 60.10; PT सहस्रानम् 7.1; सहस्रानाम् 46.1; सहस्रं 56.5; PF PT सहस्रम् 12.2; सहस्रांशः 92.4; AO असहिष्ट 98.5; SB साक्षाम् 98.4; OP सद्यः 90.6; OS SB सीधन्त 60.11.
- saha' a (sah-) overpowerer. 34.24.
- sahāvan a (sah-) overpowerer. 45.3.
- sahavā'h a (saha' vah-) drawing together. 97.6.
- sa'has n (sah-) overpowering strength. 6.5; 15.11 etc.
- sahasāna' a (PR PT of sah-) overpowering. 7.1.
- sahasāvan a (sa'has vat) powerful. 1.24; 4.6,9; 19.7 (s.n.); 43.5.
- sahasya' a (sa'has) powerful. 1.5; 16.8; 42.6; 55.7.
- saha'srava'sā a (va'lsā) having a thousand branches. 33.9.
- sahasrasāva' m (sāva' from su-) sacrifice with a thousand pressings of Soma. 103.10
- sa'huri a (sah-) overpowerer. 58.4.
- sa'hūti f (hū-) common invitation. 27.4.
- sahva's a (PF PT of sah) over-powerer. 12.2.
- sā win. s. san-.
- sā bind. IV. ava or vi unbind. PR IPV विध्यन्त 2.9; AO INJ अयं सन् 28.4.
- sā'dhr m (sah-) overpowerer 56.23.
- sā'ti f (san- = sā) acquisition, gain. 15.9; 21.7 etc.
- sādh succeed, obtain. PR IPV CS सम्पद्यन्तम् 66.3; PR PT सम्पद्य 34.8.
- sānasī a (san-) winning. 93.2.
- sāhvā'n nom. sing. of sahva's.
- si bind. IX. PR सिन्धो 84.2.
- simhi' f lioness. 18.17.
- sic pour. VI. PR IPV उरु सिञ्चन्तम् 16.11; PF सिञ्चन्तुः 33.13; PPT परि सिञ्चता 24.2.
- sikh drive. I P. PR सेषति 15.10.
- sim pronoun standing for nouns in all numbers and genders. 78.2; 93.7.
- su press. V. PR सुनोति 32.6; सुन्वे 29.1; 97.1; सुन्तिरे 32.4; IPV सुनोत 32.8; PF सुपाव 22.1; AO अस्मि 21.1.
- succhardīṣṭama (chardīṣ) best giver of protection. 66.13.
- suja'niman a (ja'niman) giver of good birth. 62.4; 100.4.
- suda'ksa a (da'ksa) very skilful. 1.6; 2.3; 66.2.
- suda'kṣiṇa a (da'kṣiṇa) having a good right hand. 32.3.
- sudātra a (dātra gift, from dā-) liberal. 8.3; 34.22.
- sudā'nu a (dā'nu gift, from dā-). 31.2; 59.10; 61.3; 66.5; 96.4.
- sudā's m name of a king. 18.5,9,15,17,22,23,25; 19.3; 33.3; 83.1,4,6,7,8. a liberal. 19.6; 20.2; 25.3; 32.10, 53.3; 60.8,9; 64.3.
- sudīti f (dīti from di-) good brilliance. 1.21.
- sudūgha a (duh-) easy to milk. 2.6; 18.1; 36.6; 43.4.
- sudr'ṣika a (dr'ṣika) beautiful. 77.3.
- sudrū a (drū tree) consisting of good wood. 32.20.
- supr'kṣ a (pr'kṣ) abounding in good foods. 37.7.
- supratīcākṣa a having good observation. 1.2 (s.n.).
- suprayā' a (pra' yā-) affording easy movement. 39.2.
- suprāvi' a (prā av-) very favourable (to gods). 66.5.

- subhū' a (bhū-) well-built. 67.8.
 subhōjas a (bhōjas from bhuj-) having good enjoyments. 92.3.
 sumati f favour. 6.6; 18.3,20; 20.8; 24.6; 39.1; 41.4; 57.4,5; 59.4; 60.11; 70.5; 100.2. good hymn. 18.4; 31.10; 70.2.
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 sumna' n (mnā=man) favour. 56.17; 66.13.
 suyāma a (yam-) easy to control. 35.2.
 suyāvasa n (yāvasa) good pasture. 18.4.
 surabhī a (rabh to hold) pleasant to touch. 1.18.
 suvitā n (su i-) well-being. 1.24; 2.6; 35.1; 66.15; 75.2; 79.3; 85.4; 91.2; 100.2.
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 suhāna a (han-) easy to kill. 25.5.
 suhāntu adv (hāntu from han-) easy to kill. 19.4; 30.2.
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 sūd (=svad) sweeten. PR स्पदन्ति 2.2 (s.n.); SB CS सुदवाति 7.2,10; IPV CS सुदय 16.9; PF SB सुपूः 1.20.
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 sūnr'tā f (sū-nr'-tā) kindness. 37.3; 57.6; 67.9; 76.7; 79.5.
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 sū'ra m sun. 3.6; 45.2; 63.5; 65.1; 66.4,7,12.
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 sr flow. I. pra' extend. III P. PR IPV प्र सिद्यतम् 62.5; PF प्र सते 95.1; वि सते 36.1; सद्युः 90.4; 101.4.
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 setr' m (si-) binder. 84.2.
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 stari' f barren cow. 23.4; 68.8; 101.3.
 stava'tha m (stu-) praise. 1.8.
 stāmú m (stu-) singer. 20.9.
 stī m home. 19.11.
 stipā' m (stī) defender of homes. 66.3.
 stiyā f stagnant waters. 5.2.
 stu praise. II. PR स्तुये (ps) 12.2; SB स्वन्त 30.4; PT स्तुतः 33.5; स्तुते (dative) 97.10; स्तुवाना 96.3; स्तुवानः 36.5; स्तवानाः 62.3; स्तवमानः 19.11; IPF UN स्तौत् 42.6; PF PT तुष्टुवांसः 76.6; तुष्टुवानाः 51.3; AO SB उप स्तोषाम 2.2; INF स्तवध्वे 37.1.8; PPT स्तुतः 23.6; 38.3; स्तुतासः 57.6.7; स्तुतस्य 56.15; जस्तुतः 27.3; अभिस्तुते 39.7.
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 str scatter, overthrow. IX P. PR IPV स्तुणीत 43.2; स्तुणीताम् 17.1; AO नि अस्तर् 18.11.
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 sthā'na n (sthā-) place. 70.1.3.
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 spa's m (spaś = paś-) spy. 61.3; 87.3.
 spārha' a (sprh-) enviable. 15.5; 56.21; 58.3; 59.6; 72.1; 81.3; 84.3.
 spr save, defend. V P. AO UN निः स्पर्त् 71.5.
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 sprhayā'yya a (s. sprh-) enviable. 4.9.
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 sma'diṣṭa a (sma'd iṣṭa' from is to urge) urged together. 87.3.
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syonaśi' a (syona' from siv
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 srakti' f angle, side. 18.17.
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 svadhvara' n (plu. su adhvará)
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 svana's=svanī' sound. s. vā'ta-
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- ha'vīman* m (*hū-*) call. 56.15; 83.4.
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ADDITIONS AND CORRECTIONS

A. Additions

- P. ix line 4 from the bottom : Add 'in Av. 4. 9. 7b' after 'also found'.
 P. 37, 13.3 (Trans.) : „ 'Agni' before 'Vaiśvānara'.
 P. 50, Note on v. 12 : „ at the end : 'tvāyānto yé constitutes the subsidiary clause : ámaḍan is accented as it begins a sentence'.
 P. 122, Note on v. 3, l. 5 : „ 'as in translation' after 'prāti váram'.
 P. 147, Note on v. 3, l. 9 : „ 'Cf. 1.123.9cd' after 'samānám dhā'ma'.
 P. 217, Note on v. 1, l. 6 : „ 'and 10.117. 3áb' after '4.4.7abc'.

B. Corrections

Text, p. 6, 4.10d :	Read स्द्	for सद्
„ p. 9, 9.6d :	„ सद्	„ सद्
„ p. 48, 62.1c :	„ दिवा	„ दिवा
„ p. 65, 87.2a :	„ ते	„ त
„ p. 65, 87.5b :	„ षट्विधानाः	„ षट्विधानाः
Trans. p. 4, 1.5 (Note, l. 2) :	„ yā'van	„ yā'van
„ p. 19, 4.7 (Note, l. 3) :	„ 1.11	„ 1.12
„ p. 32, 9.6 (Note, l. 12) :	„ 'kinds'	„ 'kind'
„ p. 55, 19.6 (Note, l. 1) :	„ 'the'	„ 'ihe'
„ p. 60, 21.6 (Trans., l. 3) :	„ 'may ever find'	„ 'has ever found'
„ p. 63, 23.4 (Note, l. 8) :	„ 'swelling'	„ 'welling'
„ p. 74, 30.4 (Note, l. 4) :	„ 54.2	„ 54.1
„ p. 77, 32.6 (Note, l. 2) :	„ sunóti ā'	„ sunóti á
„ p. 90, 34.13 (Note, l. 1) :	„ raph	„ raf
„ p. 98, 37.3 (Note, l. 2) :	„ 32.21	„ 32.2
„ p. 109, 43.2 (Note, l. 3) :	„ 'the poet'	„ 'he poet'
„ p. 149, 65.2 (Note, l. 7) :	„ dyā'vā-bhū'mī	„ dyā'va-bhū'mī
„ p. 162, 70.3 (Note, l. 3) :	„ 'visiting'	„ 'visting'.
„ p. 184, 83.9 (Note, l. 1) :	„ Note on páriyatta on v. 8	
„ p. 201, 92.2 (Note, l. 6) :	„ 'construe'	for 'constrne'
„ p. 203, 93.4 (Note, l. 3) :	„ ávas	„ ávās
„ p. 206, 94.12 (Note, l. 7) :	„ 95.3	„ 95.3
„ p. 207, 95.2 (Note, l. 10) :	„ 5.3	„ 4.3
„ p. 209, 96.2 (Note, l. 12) :	„ 5.3	„ 4.3